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WARRINGTON CHURCH NOTES.

THE PARISH CHURCH

OF

ST. ELFIN, WARRINGTON,

AND THE

OTHER CHURCHES OF THE PARISH

BY WILLIAM BEAMONT.

Rex Edwardus tenuit Walintune,
. . . . . .
Sanctus Elfin tenebat unam carucatam terræ.
The Domesday Survey, A.D. 1086.

King Edward held Warrington,
Saint Elfin held one carucate there.
The same translated.

WARRINGTON:
PERCIVAL PEARSE, SANKEY STREET
1878.

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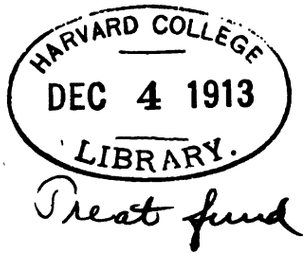

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L'ENVOI.

"The abstract and brief chronicles of the time."
(*Hamlet.*)

In these Church Notes it is intended to lay before the reader from original and authentic sources a full account of the foundation of the several churches in Warrington Parish, with short biographies, so far as they can be ascertained, of all their rectors and incumbents, and of such of the events and circumstances connected with each church as may appear worthy of remembrance, or may serve as waymarks to the future local historian of the place. For the architectual drawings, illustrative of these notes, made from the fragments of a former church which stood on the same site as the present Saint Elfin's, the author gratefully acknowledges his obligations to his friends Mr. J. P. Rylands and Mr. W. H. Rylands, by whose tasteful and ready pencils they were produced.

May 7, 1878.

PREFATORY.

In continuing and enlarging these Church Notes so as to embrace notices of some or all the Churches of the parish of Warrington, the author desires first of all to supply a few omissions which the kindness of his friends has enabled him to discover in some of the Notes which were first printed. A first attempt in any subject is seldom successful. An author generally finds that something has been overlooked or mistaken; events and circumstances that should have been remembered have been forgotten or passed over unnoticed; time, which is the revealer of truth, is at times also its concealer; for as every generation quits the stage, some facts once thought worthy of remembrance die with it or pass into entire or temporary oblivion until by some seeming accident they are recalled, as the ploughshare in passing over a buried city disturbs and brings to light relics which until then were unknown or forgotten, so after the most careful harvester some ears of grain will remain to reward the gleaner.

In the parish register of Warrington during the great civil war, the following notices of burials occur, which

had escaped attention until they were brought before the author's notice by a friend.*

1642, May. —Buried a souldier, his name not knowne, slayne at Sankie ye 16 day.

[It is evident from this that those levies for the king were now making which Parliament, on 28th May, ordered the sheriff of Lancashire to hinder. This and not Richard Percival's was probably the first blood spilt in the civil war.—*Civil War Tracts*, 8.]

1643, April 6.—Tho. Abell, souldier to Capt. Ashton.
„ April 7.—William Smith, a souldier.
„ April 15.—John Wattson, a souldier to Capt. Barrow.
„ April 23.—Hamlet Hey, a souldier under Capt. Ashton.
„ May 2.—John Roanes, a souldier under Capt. Ashton.
„ May 10.—Wm. Knewells, a souldier to Capt. Ashton.

[On April 3rd, Lord Derby, with a body of troops from Warrington, encountered and put to rout a party of the Parliamentarians at Stockton Heath; and on the 6th, 16th, 20th, and 22nd April, five of the enemy who had fallen were buried at Great Budworth. These soldiers of Captains Ashton and Barrow, who were buried at Warrington, probably received their death wounds in the attack under Lord Derby at Stockton Heath. One of these captains was Capt. Thomas Ashton, who was himself afterwards slain at the taking of Bolton.—*Burghall's Diary*, *Assheton's Journal*, 60; *Hist. Ches.* iii. 223.]

„ June 9.—Peeter Hatton, a souldier to Capt. Barrow.

[After a siege of one week Warrington was surrendered on 28th May, and this soldier probably died of wounds received during the siege.—*Hist. Ches.* iii. 224.]

1644, Feb. 12.—Wm. Lee, a souldier to Mager Carington.

[Major, afterwards Lieutenant-Colonel, Carrington seems to have been one of the officers left in command of Warrington under Colonel Booth after the siege, and Lee was one of his rank and file.—*Harl. MSS.*, *No.* 2137.]

„ June 23.—Peeter Hudson, a Scotchman, a souldier.
„ July 9.—Robt. Slattar, a souldier to Collonell Jo. Booth.
„ July 20.—Wm. Mullinix, a souldier to Capt. Lay.
„ Nov. 3.—John Chatterton, a souldier to Col. Booth.

* Mr. J. Paul Rylands.

1644, Nov. 3.—Tho. Clough, clarke to Col. Booth.
1645, Jan. 1.—Tho. Hill, a souldier to Col. Booth.
„ Mar. 7.—John Greggory, a souldier to Col. Edgerton.

[This was Colonel Peter Egerton, of Shaw, in Flixton, who commanded as General at the first siege of Lathom House, and on the part of the Parliament played a conspicuous part throughout the war. His death was a very sad one, for, having sent his maid-servant to mix and bring him some flower of brimstone, she, by mistake, put mercury into the draft, of which he died in a few hours.—*Newcome's Autob. Che. So., I.* 79.]

„ May 22.—Rd. Devis, a souldier to Mr. Carrington.

The entry of the burial of Lieutenant John Yates appears in two duplicate volumes of the register, in one of which we have the name of his commanding officer, which is omitted in the other. These are the two entries:—

"June, 1645, B. John Yaats, the 5 day;" and
"June, 1645, B. John Yaats, Leiftenant to Captain Clough, the 5 day"——

The following inscription on his tombstone is apparently the oldest in the churchyard:—

HERE LYETH THE BO
DY OF LEIFTENNT
IOHN YEATS LATE
OF MACLESFEILD
WAS BORNE IN
THE CONNTY OF
SALOP. HE WAS
BVRIED THE FIFT
DAY OF IVNE
AN DOMMI
1645.

Upon the tombstone and below the inscription is a shield of arms, which time has now reduced to a mere outline. We have nothing to show whether this young officer was the son of the then rector of Warrington of his name, or,

indeed, who else he was, or how he met his death; and unless he was the John Gates a lieutenant in Lord Brook's regiment his name does not occur either in the royal or the parliamentary army list. The first siege of Lathom House had been over some months, and the second being only about to commence, there was, as yet, no fighting going on either there, or, so far as we know, in the neighbourhood, so that he probably died a natural death.

1645, Sept. 30.—Ric. Rodgers, a souldier to Capt. Marsh.
„ Oct. 23.—Saml. Jeffinson, a souldier to Capt. Chettam.
„ Dec. 16.—Wm. Warburton, a souldier to Col. Edgerton.
1646, July 14.—John Barsley, corporal to Mr. Booth.

Very few notices of public transactions occur in the Parish registers, but the defeat of the Duke of Hamilton and Cromwell's visit to Warrington, occasioned by it, was too important to be wholly passed over, and we therefore find it noticed as follows:—"1648, Aug. 17, 18, and 19. Memorandum: That the Lieutenant-generall Cromwill's forces did routt Duke Hambleton's armie, and Sir Marmaduke Langdal's force upon the 16, 17, 18, and 19 of August, in the yeare 1648." And of this affair a fuller account is given in the letter which Cromwell wrote from Warrington on 20th August to the honourable the Committee at Yorke, which is as follows:—

"We have quite tyr'd our horses in pursuit of the enemie. We have kil'd, taken, and dispers'd all theyr foot, and left them only some horse, with whom the Duke is fled into Dallam[mer] forest, haveing neither foot nor draggoones. They have taken 500 of them, I mean the country forces, as they send me word, this daye, they are so tyred, and in such confusion, thatt if my horse could but trot after them, I could take them all; but we are

soe wearye we can scarce be able to do more than walk after them. I beseech you therefor lett Sir Hen. Cholmdly, Sir Edwd. Roades, Coll. Hatcher, and Coll. Whyte, and all the countryes about you, be sent too to vyee with you and follow them, for they are the miserablest ptye that ever was: I durst engage with 500 fresh horse, and 500 nimbel foot, to destroye them all; my horse are miserably beaten out, and I have 10,000 of them prisoners. Wee have kil'd wee know not what, but a very great nomber, haveing done execution upon them above 30 myles together, besides what wee kil'd in the two great feights, the one at Preston, the other at Warrington. The enemie was 24,000 horse and foot in the daye of the feight, whereof 18,000 foot and 6,000 horse, and our nomber about 6,000 foot and 3,000 horse, att the uttermost. This is a glorious daye, God helpe England to answer his mercies. I have noe more, but beseech you in all yor ptes to gather into bodies and pursew. I rest, yr most humble servant, O. Cromwell. Warrington, this 30th August, 1648.—The greatest parte by far of the nobeillitie of Scotland are with Duke Hambleton."

John Ley, the Vicar of Great Budworth, in his defensive doubts (1640) says a monthly exercise was set up or upheld (as is confidently delivered by divers persons of unquestionable credit) with the good liking and unquestionable credit and allowance of our late learned sovereign as a godly and grateful memorial of his Majesty's and the kingdom's deliverance from the powder treason. One of these monthly exercises was instituted at Warrington, at which some of the most popular of the neighbouring preachers, and occasionally the Bishop of the diocese preached. But the practice of holding this fast every month, after it had continued for some years, had, before the breaking out of the civil war, dwindled from a monthly into an annual exercise, which was held on every third Tuesday in August, at which Dr. Edward Gee, the Rector of Eccleston, a strict Presbyterian scribe, or secretary of the Manchester Presbytery, and who, by the Oliverian surveyors, was called "an orthodox preaching

minister," had for several years been the stated and regular minister. When, however, he came to preach the exercise as usual, on the third Tuesday in August, 1651, which in that year fell on the 19th of the month, he found Warrington in some excitement in consequence of the King (Charles II.) having on the 16th August, beaten General Harrison, at Warrington, and forced his way over the bridge into Cheshire; and the excitement was not lessened when it was known that Lord Derby, who on the 15th instant had landed in Wyre Water, was then in or near Warrington on his way to follow and join the King. Some friends of the existing government had therefore set persons to watch Dr. Gee's movements, and to report what persons they were who either resorted to Lord Derby's quarters, or were known to hold any conferences with his lordship. Very early after the first breaking out of the civil war, when Richard Shuttleworth, Esquire, on 18th October, 1642, had requested Mr. Rigby, of Peel, to name to him some person in Warrington, on whom he could rely to give him news of the Royalist's designs; Rigby, in reply, named John Dunbabin, a woollen draper, at Warrington, (and afterwards a lay elder of the fourth Presbyterian classis) as a person who might be relied on for the purpose required.* But now, neither Dr. Gee nor Mr. Dunbabin was quite at ease, though under Cromwell's government; and, like many other Presbyterians, amongst whom was Mr. Yates, the Rector of Warrington, in whose church the exercise was held, they probably made no secret

* Lan. Lieut. Chetham So., pp. 200-2.

of their visiting Lord Derby, who was commissioned by the King to have a conference with the leading men of the neighbourhood belonging to that body.

It would seem from some depositions afterwards taken that the watchers did their duty first by watching the houses of Mr. John Dunbabin (who would seem to have repented of the part he had formerly acted), and of Mr. Pickton, and afterwards tracking the suspected persons through the Horse Market to Bewsey, where Lord Derby had his temporary head quarters. (J. E. Bailey, Presbyterianism in Lancashire.) In reference to Mr. Dunbabin, a stray notice of 1st Feb., 1657, in Roger Lowe's journal, when Mr. Dunbabin was dead, informs us that his son Daniel was married to Elizabeth, daughter of John Wigan, of Manchester, clerk. This Mr. Wigan during the war having thrown off his cassock, assumed the casque and became a major; but had now resumed his old occupation, and had again become a preacher.

1651, Sep. 19.—B. Hy. Houlme, the taylliar, yt was souldier under Colonel Ireland.

[In 1648, Col. John Booth was deprived of the government of Warrington; and Colonel, afterwards Sir Gilbert, Ireland might now have been in his place and have taken part in the fight in Wigan-lane where Lord Derby was defeated, and if so, his soldier Holme may have been wounded there.]

„ Oct. 28.—Thomas Thurston, Captain-Leiftennant to Magor-Gennarall Deane.

1652, Nov. 9.—Mr. Daniel Cuzicke, a souldier in Collonell Okeeye's regement in Captaine Combes' troupe, beinge borne in Ireland, and was buried the 9th day.

[Okey, originally a chandler, rose to a high rank in the Parliament Army; but in 1662, he was found guilty and executed as one of the King's judges.] [Hume's Hist. Eng., vii. 38.]

1652, Nov. 12.—Thomas Byrrom, the drummer.
1660, Oct. 27.—Ric. Downs, son to Col. Downs, and was buried in the parish of Leake, in Staffordshire, a souldier in Lord Hawley troupe.

[Colonel Downs was probably that Major Downes, of Derbyshire, who is mentioned in the Lancashire Warr. Chet. So., p. 40.]

On March 13th, 1667-8, while Mr. Ward was Rector of Warrington, the following entry, which occurs in Roger Lowe's diary, shows how irregularly the marriage ceremony was then performed:—"Emma and I," he says, "consummated our grand design of marriage at Warrington, by Mr. Ward, minister of Warrington, at my cousin Beckinson's house; William Eccleston was my good friend." (Roger Lowe's Diary, p. 341.) Mr. Ward was still Rector of Warrington when King James II. ordered the declaration for liberty of conscience to be read, on the 20th and 27th May, in all churches and chapels. Whether Mr. Ward obeyed this illegal order, or had the manliness to refuse it, we are not told; but let us hope he took the latter course.

While Samuel Shaw was Rector of Warrington, there was another rector of both his names who must not be confounded with him; the latter was first Rector of Long Whitton, in Leicestershire, and afterwards master of the school at Ashby de la Zouche, who wrote "Farewell Life: Welcome the Plague," and died in 1696, having deservedly won the character of a good and holy man.

When the steeple was re-built, and the church bells were re-cast, in the time of Rector Shaw, the following inscriptions were upon them:—

No. 1, *Large Bell.*

CVRA MATTHAEI PAGE ET
IOHANNIS BROMFIELD HVIVS
ECCLESIAE GVARDIANORVM 1698

No. 2 *Bell.*

HENRICVS BAGLEY NOS FECIT 1698
ECTONIAE IVXTA NORTHAMPTONIAM

No. 3 *Bell.*

CANTATE DOMINO CANTICVM
NOVVM. VIVAT GVLIELMVS REX
H. B. NOS FECIT 1698

No. 4 *Bell.*

HENRICVS BAGLEY NOS FECIT 1698
SANCTAE TRINITATI GLORIA PERENNIS

No. 5 *Bell.*

HENRICVS BAGLEY NOS FECIT 1698
DEO TE POSCIMVS OMNES

No. 6, *Smallest Bell.*

HENRICVS BAGLEY NOS FECIT 1698
DEO ET ECCLESIAE.

WARRINGTON CHURCH NOTES.

THE PARISH CHURCH.

CHAPTER I.

WHO WAS SAINT ELFIN, THE PATRON OF THE PARISH CHURCH OF WARRINGTON?

Methinks I hear the sound of time long past
Still murmuring o'er me.

In that great national record, the Domesday Survey, made by order of William the Conqueror, in the year 1086, which is one of the memorials of the Conquest, of which the conquered may be justly proud, we read under "Waltune" (Warrington), "Sanctus Elfin tenebat I carucatam terrræ quietam ab omni consuetudine præter geldum;" that is in English, Saint Elfin held one carucate of land, free of all custom except the gelt (or tax). From which it may be inferred that Saint Elfin, who does not occur in the Romish calendar, and is mentioned nowhere except in the above extract, was some local benefactor, canonized, like many others, for his good deeds, by the people whom he had benefited, without the pompous ceremonial which attends a papal canonization. His name, or any other very like it, rarely occurs in ancient history. One of the pieces in the game of chess was formerly called the Alfyn, which sounds not very unlike the saint's name, but it does not appear either when it originated or what it

means.* The Anglo-Saxon Elfenne, like our English Elfin, means a female fairy; and but for the awkward Latin prefix before Elfin's name, a gallant antiquary would once have transformed into that sex our patron saint. The Irish See of Elphin, although it is said not to be indebted to any family for its name, but to owe it to two words, signifying either a white rock or a stream of pure spring water, has doubtless, since it was conferred, given its name to many persons of Irish descent, and amongst them to that Welsh chieftain called Elphin, mentioned in the "Mabinogion," but who, as he lived and died in the sixth century, and before Christianity in Lancashire had dawned, died too early to acquire the title of a Christian saint there.† This Welsh chieftain who in the Myverian archæology is honoured with a poem called "the consolation of Elphin," also occurs in the Gododin (stanza 37) as having by his spear,

Forcibly pushed the laughing chiefs of war.

Of a cognate name to Elfin was that Elfwin, the brother of Egfrid and the nephew of King Oswald, who died in fighting with Ethelfrid, in the battle near the banks of the Trent, in 679, and who Dr. Kendrick—whose opinion is entitled to great respect—thinks was our Warrington patron; but we have no knowledge that he had any connection with this neighbourhood; besides which he must have died as much too late as Elphin died too early to become the patron of the church at Warrington.‡ Another, and the only other Elphin that we have met with was a Welsh chieftain, the son of Beli, who died in 722,§ between whom and this neighbourhood, however, we have failed to trace any connection.

Before concluding our remarks on the namesakes of the saint it should be remembered that towards the end of

* Trans. Arch. Inst., 1848, p. 36.

† "Athenæum," Nov. 17th, 1849, and "Notes and Queries," 16th Oct., 1852, p. 310.

‡ Bede's Hist., b. iv., c. 21.

§ Annales Cambriæ Monum. Hist., p. 833.

the tenth century, when the monastic bodies had extended their original borders so far as to take in Durham, and, according to some authorities, even Lancashire and Cheshire also, they were under the rule of one Alvinus, who in the year 997 made a visitation of his district.* But though Elfin when Latinised bears no very remote resemblance to Alvinus, that monastic ruler had no connection with and did nothing for this neighbourhood; besides which he lived too shortly before the Conquest to be transformed into our Saint Elfin.

Who, then, was our Elfin, about whom history is so reticent that he seems to be shrouded rather in total shade than in the saintly halo? Who and what was he, whence did he come, and how did he so entirely win the people's love that their gratitude towards him has outlasted a thousand years, and exalted him into a *genius loci*? His name, which has an Irish rather than a Saxon ring in it, may help us to conjecture what his original country was, while his connection with the Church shews us that he was a churchman. We know that Oswald, first a Prince, and afterwards the King of Northumbria, being driven in his youth from his country, took refuge in Scotland, where he made the acquaintance of some of the Culdees from Icolmkill, by whom he was converted to Christianity, and baptised; and that being afterwards thoroughly instructed by them in the faith, he became a sincere and earnest follower of the cross.†

Nothing was more natural, therefore, when he was afterwards called home and placed upon the throne of Northumbria than that he should desire his subjects to share his faith, and should choose as his instruments to effect this object some of those very Culdees at whose hands he had himself received its blessings. Of these teachers, who proved faithful to their trust, Elfin may have been one of those who became to the people an apostle of love. His seat at Warrington, however, was on the very

* Leland, Collec. tom. i., Part ii., p. 427; Hist. Lancashire, ii. 169.

† Turner's Hist. Ang. Saxons, i. 369; Fuller's Church Hist., i. 120-1.

confines of Mercia, from which nothing but the Mersey divided it. And if, as the poet sings—

> Mountains interposed
> Make enemies of nations which had else
> Like kindred drops been mingled into one,

so in old times not less did an interposing river. Though such near neighbours, Mercia and Northumbria, were not good friends, and Warrington was in the van of danger.

Nothing then seems more likely than that in some inroad of the Mercians, Elfin, standing between the dead and the living, and invoking peace in the name of its author, might fall in the melée and receive a martyr's crown. Wilfrid, archbishop of York, Elfin's contemporary, and who, like him, had received Christianity from the Culdees, like him continued to follow them in their mode of keeping Easter and some other practices peculiar to their Church, until going to Rome he was there persuaded to abandon them all and thenceforth to follow the Roman rule. Elfin, however, held fast by his first faith, and never swerved from it to the last. Wilfrid, who survived Elfin, died quietly in his bed in the year 709. And, soon afterwards, the zeal he had at last shown for Rome procured him a place in her calendar, and made him, for a time, the favourite patron saint of numerous new churches built after his death in our northern parts; while Saint Elfin remained without a place in the calendar, and became, what is most unusual, the exclusive patron of one single church, and in this respect, though Wilfrid was the more known, Elfin was the more remarkable. Many a saint has obtained a place in the calendar by the miracles he wrought after his death, but Elfin was canonized for his good deeds done in his lifetime.

The supposed origin which we have thus inferentially ascribed to Saint Elfin receives some slight support from what we are told of Peada, king of Mercia, son of that Penda who slew King Oswald, as it occurs in the metrical life of St. Werburgh.

Which said Peada brought from the North party
Foure high preestes Ced, Beccy and Adda
To preche to his people, the fourth was Duyna;
Which iiij selden ceased, day, nyght, nor tyme,
To convert the people unto Chrystes doctryne.

In dedicating their churches our ancestors, it has been said, watched and prayed all night on the vigil of the saint's day to whom the church was to be dedicated, and took that point of the horizon where the sun rose in the morning as the true east of the day towards which the new church was to look.* But as we know neither the day of St. Elfin's birth nor of his death the orientation of the church at Warrington, which points either to the 16th April or 28th August, on neither of which does the calendar give any name in the least resembling St. Elfin's, in no way helps us to discover him or throw any light upon his history. Neither does that repertorium of saints, the dating part of mediæval charters, afford us more help, for no charter has been found with a date having a reference to St. Elfin.

Dr. Johnson entitles the last chapter of his beautiful story of Rasselas, "The conclusion in which nothing is concluded." This inquiry after St. Elfin may be entitled "The conclusion in which little is concluded," for except the strong presumption that he was the first instrument of bringing the people of this parish to the knowledge of their highest interest, and that their gratitude conferred saintship upon him and made him their patron, which has outlasted the date of many an empire, our inquiry has thrown little or no light upon his history, which remains therefore to reward some future discoverer.

* Aubrey on Gentilism, Southey's Com. Pl. Book, 3rd series, 372.

CHAPTER II.

THE RURAL DEANERY OF WARRINGTON.

For orders and degrees jar not with liberty,
But well consist.

ACCORDING to the best authorities rural deaneries in the Church can be traced back to the middle of the eleventh century, if not even to an earlier date.* From a very early period Warrington became the place where a ruri-decanal chapter regularly met to deliberate and decide upon questions affecting the Church and the clergy. The office of rural dean, which was at first held for life, was originally conferred, as that of the Lord Chancellor still is, by delivering to him a seal of office. In later times, however, when abuses grew up, the bishops took upon them to confer the office by patents for life or years.† And this alteration of the practice in the diocese of Chester and perhaps also in some others, in time opened a great door of abuse. Under one of these patents the office of rural dean of Middlewich fell into the hands of a woman, and there occurred a great difficulty in ousting her when the necessity arose.‡ In Warrington also the rural deanery was once let at a rent of £17 a year.§ Time and neglect and the desire of lucre brought in these abuses, as they have caused similar evils before. "Neglectis urenda filix innascitur agris!"

The rural dean's office in its origin ranked above that

* Dansey's Hora Decanicæ Rurales.
† Ib. i. 242. ‡ Ib. ii. 31. § Ib.

of any rector, curate, or beneficed clergyman in the deanery. The dean, who was their common confessor, had a settled jurisdiction over both the clergy and laity within his deanery, and except only where by the terms of his patent his power was limited, he had authority over the goods and persons of the offending clergy.* Nay, even so late as the times of the Commonwealth, John Ley, the learned vicar of Great Budworth, tells us that for many years past the rural deans had shared among them a great part of the episcopal jurisdiction, and this by patent for lives or years, from the bishop, allowing them sometimes more and sometimes less authority; some had power to censure all offenders and offences of the laity, (incest and adultery alone expected,) while some had been limited to the correction of some few faults specified in their patents, *crimina et excessus laicorum criminibus adulterii et incestus* tantummodo exceptis.† As a ministerial officer, the rural dean notified the death of any rector, vicar, or curate, to all the mother churches in his district, and took care to see that the stated obsequies were performed in each, and were repeated in the next convention of his clergy. In the time of Henry VIII., the dean was required to certify every rector's death within ten days, and every curate's within fifteen. During the vacancy of any church in his deanery also, the dean ordered the lands to be cultivated, and was to be reimbursed by the next incumbent, whom he inducted without a fee. He visited the clergy once a year: his first object being to satisfy himself as to the conduct and demeanour both of the clergy and laity; his next was to ascertain how he could best advance the interests of religion and the Church; and thirdly he was to examine the structures and furniture of the churches, and to see that they were in proper order and repair. These visits he made to each beneficed clergyman personally, and he had a right to a procuration, or one day's entertainment, from each for himself and his attendants; but these attendants were very properly limited to

* Dansey's Hora Decanicæ Rurales. † Ib. 232.

two persons and their horses. He had of course the power to assemble his clergy in chapter, and in some dioceses they were so assembled every three weeks, but in others only once a month. The chapter took cognisance of most of the common business of the deanery, but causes of deprivation, simony, matrimony, and the probate of wills, although these were frequently proved before the dean alone, and in some places other matters were also referred to him. In the diocese of Chester he had the probate of all wills where the *bona notabilia* were under £40, and he collected the procurations and synodals. Ten parishes *ex vi nominis* was the number usually allotted to a deanery, but that of Warrington contained one extra, or eleven, our ancestors perhaps liking a system of equivalents; as did the Irish attorney, who advertising for a clerk, said the salary would be small but there would be plenty of work to make up for it.

Manchester and Warrington being two of the most considerable towns of the district, were very early made the heads of the rural deaneries. That of Warrington originally contained within it these parishes, 1, Warrington; 2, Prescot; 3, Childwall; 4, Walton; 5, Croston; 6, Halsall; 7, Ormskirk; 8, Huyton; 9, Winwick; 10, Legh; 11, Wigan.

But in 1292, when Pope Nicholas I. made his *Valor Beneficiorum*, the deanery of Warrington was made to consist of only the following parishes:—

1, Warrington; 2, Prescot; 3, Childwall; 4, Walton; 5, Sephton; 6, Ormskirk; 7, Winwick; 8, Wigan.

Standish and Eccleston, which had at one time belonged to it, having been taken away from it and added to Leyland Deanery.*

At a still later period the time of the Commonwealth, as it would seem from a MS. in the Harleian Collection,† Warrington deanery contained within it these fourteen parishes:—

1, Aughton; 2, Halsall; 3, North Meols; 4, Sefton; 5, Walton rectory; 6, Walton vicarage; 7, Warrington;

* Whitaker's Hist. Man., II. 381. † No. 2071, fol. 172.

8, Wigan; 9, Winwick; 10, Childwall; 11, Huyton; 12, Leigh; 13, Ormskirk; 14, Prescot.

Which seems to show that the boundaries of the deaneries were not constantly or even generally the same.

At the time of the above Valor it would seem that the rural dean was required to transmit to the ordinary or to his chancellor at least once a month all presentments that had come to his knowledge and to deliver in once a quarter the names of all parsons and vicars who were non-resident, which shews that then at least the monthly and quarterly chapters were not discontinued, though they had certainly fallen out of use in the time of Elizabeth. It was probably with some view of reviving them that on the 26th June, 1594, William Chaderton, bishop of Chester, in a meeting of the rural deans of the several deaneries of Warrington, Blackburn, Manchester, Macclesfield, Middlewich, Nantwich, and Leyland, delivered them a charge by which he required them to deliver in all wills and administrations, and to report all offences, penances, and sentences of excommunication, and to state whether all curates, readers, and schoolmasters were duly licensed, and to report such as were not so licensed, and on the 20th July following they brought in all wills and administrations proved or granted, with a report of all offences in the last year.*

Bishop Hall, in modern times, proposed the re-establishment of rural deans as the best method of restoring discipline in the Church, and it is a proof of their importance at one time that the Dean of the Arches, a great ecclesiastical judge, was at first no more than a rural dean of Middlesex, whose district ultimately became urban and he was then the dean urban of London. Kennett, too, was very anxious to see rural deans restored, and advised the Bishop of Lincoln neither to ordain any man, or license any curate or schoolmaster without a certificate from the rural deans, who were the standing representatives of the rest of the clergy, and were to give information of any abuses committed within their knowledge and to suggest

* Dansey's Hor. Dec. Rur., ii. 375 and 381.

the best methods of reformation.* And the rural deans have now been pretty generally revived, but with very diminished powers. If the archdeacon is the *oculus episcopi* the rural deans should be his *ocelli*. The Whalley Coucher Book† contains many references to the proceedings of the Warrington rural deans, and their chapters; and of these we shall have other opportunities to take notice.

* Southey's Common Place Book, 3rd series, p. 372.
† Chet. So.

CHAPTER III.

THE PARISH CHURCH.

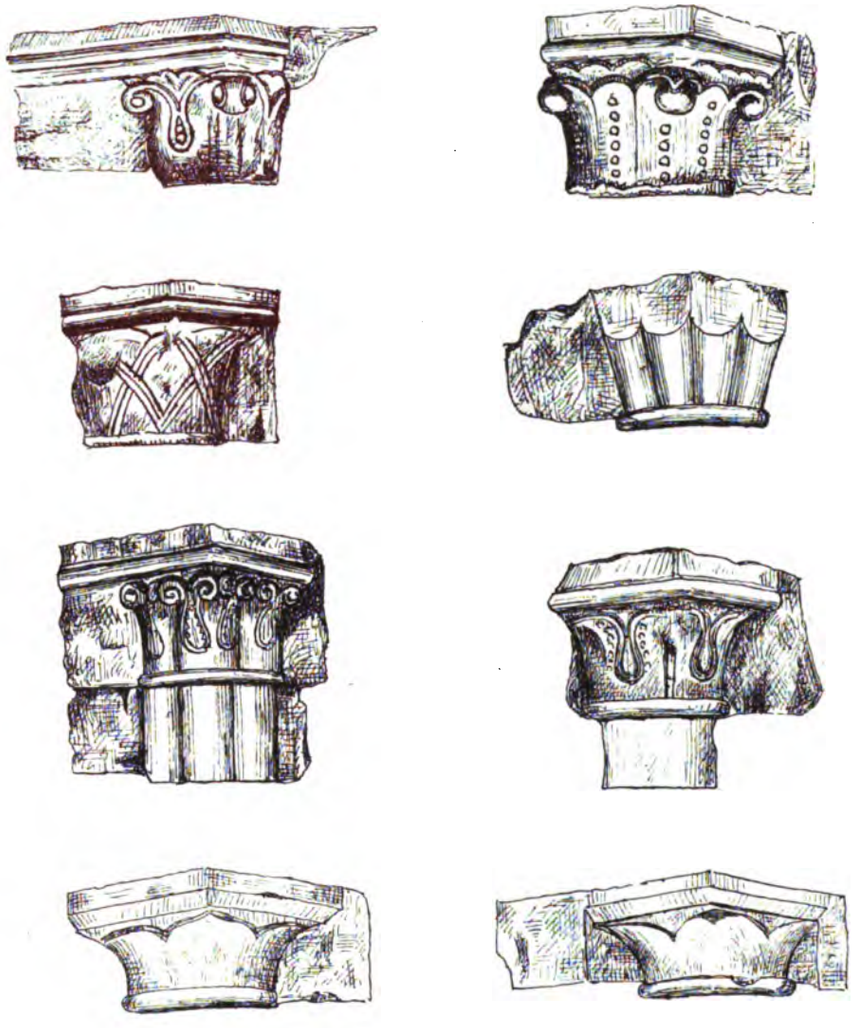
Has ædes sacras pietas construxit avorum.

THE erection of the first church at Warrington lies hid in a remote antiquity. No Saxon or other chronicler having left us any memorial of it, we have nothing to guide us in our inquiry after its date but conjecture and probability. The death of Elfin in the seventh century and his canonisation by a grateful people, probably first originated the design of commemorating him by founding a church in his honour. The idea once entertained, no fitter place for carrying it out would occur to them than the present site of the church, a place near to the ancient ford over the river, and where the population was most numerous. This devoting of a place to sacred uses by a stone, is as old as the time of Jacob; and here to devote the spot as sacred, our fathers probably at first set up one of those picturesque wheel crosses so frequently found marking the site of our earliest northern churches, and which are so often alluded to by our antiquaries.* A fragment of one of these crosses may still be seen in the neighbouring parish of Winwick, and others more or less perfect still remain at Whalley, Burnley, and many other northern places. Such a cross, if set up at Warrington, would at first suffice to mark out there a place of

* Hist. Whalley, 49, 50, 250; Hist. Craven, 185, 204; Hist. Richmondshire, i. 329, ii. 229; Raine's Archbishops of York, i. 14, 42. Antiq. Itinerary, iv., v., under Iona and Mayfield; Hist. Lanc., iv. 523-4-5.

prayer and worship like that which the Apostle found in use by the river side at Philippi. As time wore on, however, and worshippers increased, to meet in the open air under our northern sky would become inconvenient, and our fathers would be forced to exchange for a humble roof the sublime canopy under which until then they had been wont to meet. Their first house of prayer would be of small dimensions, its roof would be low, and its materials of the humblest kind. Like the first predecessor of many a noble cathedral, it was probably built of clay or mud, or was a structure formed of rods wattled or interwoven like the original of the first monastery at Glastonbury a little succôth of wattled boughs.* Between the death of Elfin, and the coming of the Normans there occurred an interval of more than four hundred years, during which our fathers' place of worship would undergo many changes and renewals, but even in the end it had probably not emerged into a substantial building; for the Saxons, though they have left us a few specimens to shew that they were not wholly unskilled architects, did not usually build their churches of stone. From the Domesday Survey made in 1086 we learn that the Conquest had reduced the population of North Lancashire. More than three score vills, the record states, "belong to Prestune (in Amounderness) and in these were three churches. In sixteen of the vills there were but few inhabitants, and the rest were waste." But although South Lancashire did not suffer like the north, yet a revolution which had swept the country like a hurricane or a sirocco could hardly have passed without the south like the north feeling also some of its effects; and to this we may possibly in some degree ascribe the omission in the record of any express mention of the existence of a church at Warrington. The carucate of land, however, which in Lancashire seems to have been the usual endowment of a parish church at that time, is mentioned as belonging to St. Elfin, which sufficiently indicates

* Fuller's Church Hist., i. 14.



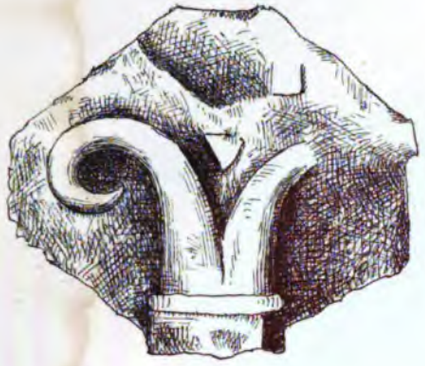
FROM S·ELPHIN'S (PARISH) CHURCH WARRINGTON

the existence of a church there. After the lapse of another eighty years, we meet for the first time with a distinct mention of the church at Warrington. The Normans, unlike their Saxon predecessors, were great builders, and were fond of building fine churches, and those which they found of clay they converted into more solid structures of stone. The Norman Paganus de Vilars, "primus feodatus," as he is called, who had received Warrington from Roger of Poictou, a grantee of extensive lands in Yorkshire and Lancashire, was succeeded by his son Mathew de Vilars, and either by the father or the son, who no doubt called to their assistance some of the ecclesiastics, who engrossed all the arts at that period, the church at Warrington was made a substantial structure of stone. At all events, we know that Matheus de Vilars, by his charter, granted the church of Warrington to the house of St. Peter at Thurgatton, afterwards the priory at that place, before the 14 Hen. II. (1167) since the King, by his letters patent in that year, confirmed the grant.* Although we have neither a drawing nor any description of this church, we are at no loss to know what was the character of its architecture, for in the course of the extensive alterations which were made in the church in 1859, a number of fragments were found which shewed most clearly that the church of Matheus de Vilars was built in that Norman style which prevailed in England until the year 1189, and that its date was consequently before that year. The prior and convent of Thurgatton retained for a century the church they had acquired, and during that time, as certain other fragments found at the same period shew, they must have made various alterations in the church, in what is called the transition style, a kind of architecture which marks the change from the Norman into the pointed style. As owners of Warrington, the descendants of Matheus de Vilars we may well suppose would have a longing desire to re-acquire possession of their parish church,

* Annals of the Lords of Warrington, Chet. So., 9, 1.

and its advowson which he had alienated. Its convent owners lived remote from Warrington, while the lords of the place had their chief seat on the mote hill close by the church; and this which made them anxious to have the advowson, disposed the convent more readily to part with it. A treaty which was set on foot to accommodate the matter, was carried into effect about the year 1267, when Adam de Sutton, the prior of Thurgatton, and his convent regranted the church and advowson of Warrington to William Fitz Almeric Le Boteler, lord of the barony of Warrington, and his heirs for ever, and the church thus became once more united to the barony.* What was the ground plan of this church we have no means of knowing; but it was probably confined to a chancel, a nave with or without aisles, and a turret or bell cot at the west end. Another century was now allowed to pass over without any alteration of moment being made in the architecture of the church; but at the end of that time, architecture had taken another forward stride, and the decorated style, which had superseded the early English, and far surpassed it and all other styles in lightness, elegance, and beauty, was in its zenith. The lord of Warrington, to whom the advowson belonged, was another Sir William Le Boteler, who, seeing that the church had then stood more than two hundred years, and was shewing signs of age, determined to take it down and rebuild it upon a larger scale. His tenants, retainers, and friends, would give help in money and labour; and the Church, which was never backward on such occasions, would allure or constrain the faithful by the grant of her pardons and indulgences to forward the good work. Some unlooked for help, too, doubtless, came from other sources, as we learn from a deed made by an out-parishioner, which has come down to us and which also shows us the time when the work was in progress. By this deed, which is in Norman French and bears date the 22nd December, 35 Edw. III.,

* Annals of the Lords of Warrington, Chet. So., 83, and the charter there cited.



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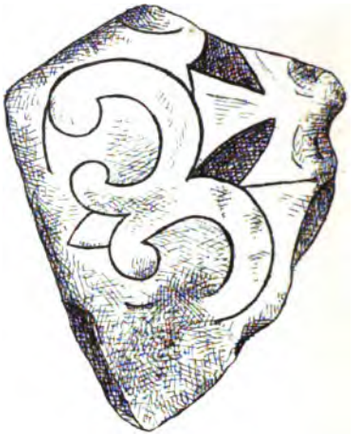

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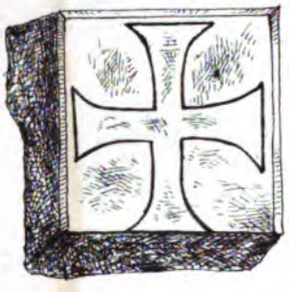

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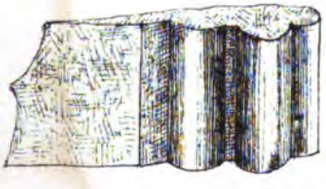

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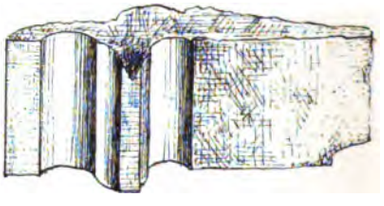

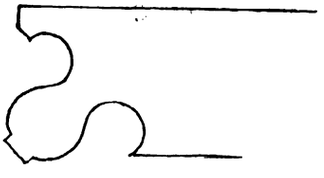

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FROM S.ELPHIN'S (PARISH) CHURCH WARRINGTON.

1361, Gilbert le Norreys, administrator of the goods of Gilbert de Haydock, certifies that he had sold to John de Haydock for the sum of xliiijli. xivs. ijd. one third part of Gilbert de Haydock's goods, out of which John was to pay xlli. to Geoffery de Workeslegh (son-in-law of Gilbert de Haydock), and was also to pay jli. xiiis. ivd. towards the building of Winquick church, and the like sum towards the building of the church at Weryngton, "a la fesaunce de la eglise de Weryngton."* Church work, however, was then as now very slow, for the building was still incomplete on 22nd February, 1420, when John Boteler, usher of the chamber to Henry V. who had served under the King at Agincourt, "upon St. Crispin's day," made his will, which contains the following clause, "lego. xx marcas ad reparationem ecclesiæ de Weryngton."* As to this church we are fortunate enough to be able almost with certainty to describe its ground plan. It was cruciform in shape, had a chancel, a north and south transept, a nave with side aisles, and a tower in the centre. Its plan, indeed, was very much like that which appeared in Dr. Kendrick's notes of the early history of Warrington before the church was altered in 1859. When Sir William Fitz Almeric Le Boteler thus re-acquired the advowson of Warrington, the manor house of his barony stood on the moted hill, as if to guard the church with the temporal arm on one side while the rector in his moated rectory protected it with the spiritual arm on the other. Their positions were a mutual advantage; the rector on his part had his patron and protector at hand to defend him, and the lord on the other part had his confessor very near to advise him in spirituals as well as temporals; the advantage was therefore mutual.

* Lyme Charters. † Lambeth register, Chicheley, 345. B.

CHAPTER IV.

THE PARISH CHURCH.

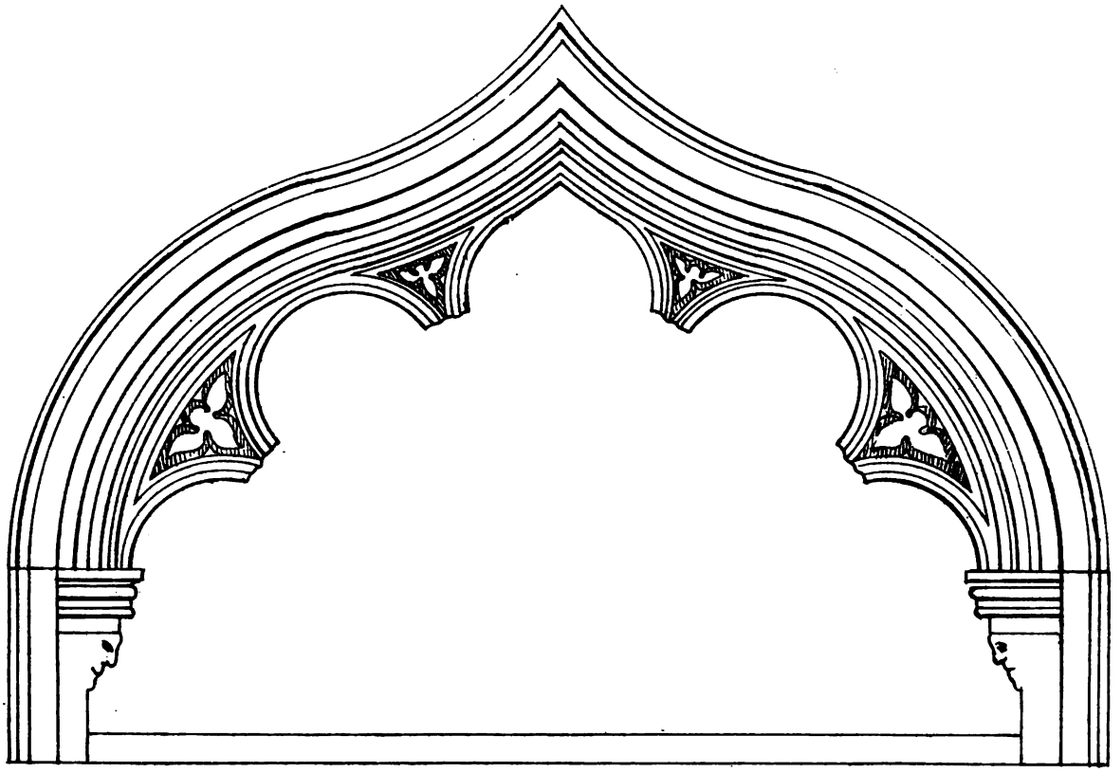
Nihil est mortalibus
Utilius quam celestem sancteque pieque
Orando sibi quærere opem.

HAVING now, however imperfectly, given a sketch of the history of the Parish Church from its first foundation to the time when it was rebuilt in the reign of Edw. III., we shall next endeavour to shew what was the state of the church before the alterations made in it in 1859 were commenced; and in doing this we shall again avail ourselves of Dr. Kendrick's valuable notes on the early history of Warrington. At this time, then, the chancel and the steeple arches remained much in the same state as they were when they were originally erected, but the tower from the level of the chancel roof upwards had been taken down and rebuilt in 1696, and some weather mouldings which remained on its eastern face shewed that the chancel had originally had a sharp, high pitched roof. The greater part of the remainder of the church had been taken down and rebuilt in 1761, an era when architects had not fairly awakened to see the beauties of the English pointed architecture, or with such an example as the chancel before their eyes they could hardly, as they did, have built the church in that debased architecture which has been called the Batty Langley style. The great eastern window of the chancel, a part of the original structure, with its upright mullions branching off into rich flowing tracery above, and the mouldings of the architrave or

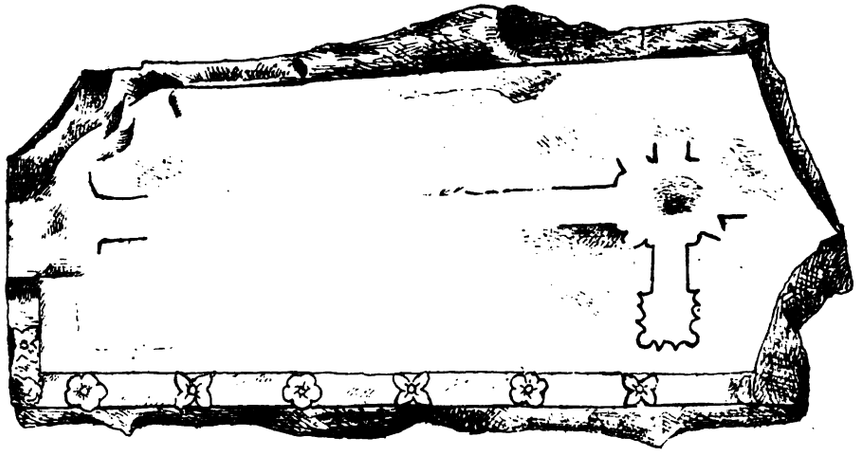
inner side of the window, all distinctive marks of the æra in which it had been built, make this window, still happily remaining untouched, a specimen of the great beauty which the decorated style is capable of. The other windows of the chancel, also original, but of smaller dimensions, are in the same style as the east window, and with it and the original vestry doorway, the arches under the tower, and the buttresses of the chancel all combined to furnish a fine specimen of decorated architecture. On the left side of the chancel, just within the communion rails, a small door led into a stone stairway which had been constructed within a massive buttress. This stairway must originally have led either up to a rood loft whence the epistle and gospel were read or to some place for the display of relics, while it also led down to a vault or crypt forming an apartment under the chancel twenty-nine feet long by eleven feet wide, which had a roof formed by a double series of groined arches springing from six corbels or brackets in the wall, each of them ornamented with a grotesque head. The crypt was found filled up, but when it was so filled up must be mere matter of conjecture. It could hardly, however, be prior to the Reformation (1537), or at any very recent period. But whenever effected, the work was rudely and even barbarously executed, for on the level of the floor of the crypt were found portions of the groined arches of the roof and of the tiles of which a former floor of the chancel was doubtless composed. Above these the cavity was filled up with earth, evidently taken from the surrounding churchyard from the number of human bones, fragments of ancient tombstones, iron nails, of coffins and the like which were promiscuously strewed through it. On the north side of the tower, forming one arm of the transept, was an ancient chantry chapel founded by the Botelers, and dedicated to the Virgin Mary. It measured from east to west twelve yards, and had been originally of one uniform breadth of nine yards. This chapel had four windows, two of which, each having three lights, were on the north side and one window at each end, that

on the west having four lights and that on the east five. All these windows except those on the north were insertions which had been made at a later date than the erection of the chapel. The building, which was battlemented, had four buttresses, one near the north-east corner, two others on the north side, one of which was low, rising no higher than the window sill, and the fourth at the north-east corner. The door way of the chapel was modern, the original door way having probably been destroyed when the western end of the chapel was encroached upon by some former and not very remote alterations of the church. The chapel, which must have been built before the end of the fourteenth century, and was in the perpendicular style, retained its original windows at the north end, and near the ground on that side were two handsome ogee arches which probably marked the burial places of the founder and his wife; the other windows were insertions, and were but poor specimens of the perpendicular style. In this chapel John Boteler, usher of the chamber to Henry V., and who has been already mentioned, desired to be buried, as we learn from this passage in his will: "Lego," he says, "corpus meum ad sepeliendum in ecclesiâ parochi. de Weryngton videlicet in capellâ ubi parentes mei sepeliuntur." Whence it is plain that if by "parentes" he means his father or mother, the chapel must have been built before the year 1400, which was the date of his father's death.* Across this chapel, in which the organ was placed, a gallery had been thrown in modern times. On the south the church tower was buttressed by another transept, formerly the Mascy and afterwards the Patten chapel, founded by Sir Richard Mascy, or some other Lord of Rixton, when the church was built. No part of the ancient work of this chapel remained standing at the time of which we are writing, but the modern structure which has replaced it, and which contains an inscription to the last of the Mascys and many monuments of the

* Annals of the Lords of Warrington, Chet. So., 223.



IN THE BOTELER CHAPEL



FROM THE MASCY CHAPEL.

S·ELPHIN'S (PARISH) CHURCH WARRINGTON·

Patten family, was a solid substantial structure. Adjoining to this chapel, and to increase the number of seats in the church, a building with a gallery had been erected in 1723 by Mr. Patten and Mr. Fairclough, by virtue of a faculty which they had obtained for the purpose; and besides this gallery there were other galleries which occupied the west end and the north side of the church. And this may suffice for a general view of what the church was before the alterations of 1859 were undertaken.

CHAPTER V.

THE PARISH CHURCH.

Finis coronat opus.

HAVING in two former chapters attempted to show when the church was first founded as well as when it was rebuilt, and also what was its condition before commencing the recent alterations, it only remains to show further what is its present condition. Dr. Powys, a lover of architecture, in a pastoral which he published in 1848, had pointed out certain alterations which he would have been glad to see made in the fabric of the church; but he was afraid to enter upon them. His successor, however, on coming to the living was disappointed not to find the structure of his church more harmonious, and as he had been a successful church builder in his former parish, he was bold enough to think that he should be able to effect the improvements which Dr. Powys had desired, but had shrunk from attempting. The church had been altered at various times with little taste, and but few of its architectural features were left which were worth preserving; but although not handsome as a whole, it was neither incommodious nor in any sensible degree wanting repair; and as the town had long been stretching away from it in an opposite direction, there were some persons who thought it would be better to build a new church nearer to the population than to interfere with the old one. But the new rector thought otherwise, and after a time he printed and circulated a prospectus

with drawings shewing the church as it *was* and as it was *to be*, and soliciting subscriptions towards the work. According to this prospectus it was intended to take down and rebuild the north wall of the church and prolong it towards the east—to take down and rebuild the wall at the west end—to take off the flat ceiling of the church and substitute for it an open roof—to make two aisles separated by columns with pointed arches and to fill in the body of the church with open stalls—to fill the large centre west window and its two side windows with suitable tracery—to build a great porch on the north side and a smaller one at the west end,—and to take off the upper part of the old heavy tower.

The style of the work was to be early decorated Gothic, with gurgoyles, grotesque, and other heads. There were to be projecting buttresses, surmounted by pinnacles with carved crockets and finials. The south wall was to remain much as it was, and the cost of the whole work, it was stated on the architect's authority, would not exceed £5,000.

The upper part of the tower was to be removed, but the arches on which it rested, as well as the chancel and the Boteler chapel, all of them ancient works, were to be preserved as objects associated with the past that might help to inspire reverence, and so be among those silent educators which a busy manufacturing people amidst its absorbing cares of the present can ill afford to spare.

On the 26th April, 1859, almost before even the stated £5,000 had been subscribed, the first stone of the new work was laid, and very soon afterwards it was seen that instead of beginning their work by taking off the upper portion of the heavy tower and so relieving the supporting arches of its weight, the workmen were actually pulling down the strong and substantial walls of the Boteler chapel, the buttress and support of the tower on the north, as that of the Mascy or Patten chapel was on the south. The former chapel proved so solid and compact that it required unusual force to take it to pieces, nor was it finally brought down without

dragging with it the north-western bay of the chancel. The Mascy or Patten chapel on the opposite side was removed with less difficulty, though it was a solid structure and showed no sign of decay. By thus proceeding it was evident that not only the tower but its supporting arches, which were to be preserved, must come down; and this, which unfortunately soon happened, added largely to the expense of the work. When the work had proceeded a little further, the following letter from the architect appeared, and from a *small cause* foreshadowed a *large increase* of expenditure which had not been foreseen:—

THE PARISH CHURCH DESTROYER.

To the Editor of the Warrington Guardian.

Sir,—It may not be uninteresting to your readers if, as one of the architects engaged upon the restoration of the Parish Church, I explain in detail the causes which have led to the decay and dangerous condition of the gallery timbers.

The result has arisen, not so much from the effects of time, for the timbers are of oak and not generally unsound, as from the ravages of the larvæ of a small beetle, the *Anobium tessellatum* of Fabricius, whose depredations have been so successfully carried on, that the solid oak beams have been completely riddled and destroyed, and represent the appearance of extremely porous cork. It is most probable the insect was in the timber when put into the church, and this work of destruction doubtless commenced as soon as the galleries were finished. The habits of the insects of this family, viz., the wood boring beetles, prevent their being much noticed or observed till the mischief is done, as they carefully abstain, like other species, from injuring such parts as are exposed to view, and the only evidence of their presence in this case is the appearance of a few small holes in the exterior of the beams, about the size of a pea.

The species which have been at work at Warrington is the largest of the genus known in Europe. In England it is widely distributed, but somewhat local; its length is about three lines, or rather more than a quarter of an inch; its colour is rusty brown, the elytra or wing case being tesselated with flavescent down. It is popularly known in this country as the death-watch, although another species, *Anobium striatum*, is also called by this name; the term, as most persons are aware, was given to these insects in consequence of the power they have of making a ticking noise, by striking their heads with some force against the wood in which they live, a habit which superstitious people have connected with the approaching death of a member of the family among which it occurs, but which, like the light of the glow-worm (*Lampyris noctiluca*), is supposed to be intended to attract the other sex.

In old houses this noise is frequently heard—call it spirit rapping if you like—it is in reality the love note of the little Anobium. Swammerdam tells us of a small beetle which having firmly fixed its forelegs, and put its inflexed head between them, makes a continued noise in old pieces of wood, walls, and ceilings, and sometimes so loud that persons have fancied that ghosts or fairies were wandering around them; this was evidently one of our active little Anobiums, and there is little doubt that before the old church was dismantled, these death watches held many a merry concert at the witching hour of night in the old gallery timbers.—I remain, Sir, yours, &c., HORACE FRANCIS.

38, Upper Bedford Place, London, May 23rd, 1859.

After drawing its slow length languidly along from the stone laying on the 26th April, 1859, until the 26th September, 1867, when the top stone was placed on the spire, a period of eight years and five months, the work of restoration was ended, and the church became what it now is. It has a chancel which, except the bay destroyed by pulling down the Boteler chancel, and which has been rebuilt, is ancient, a nave with two side aisles, and the Boteler and Mascy or Patten chapels, both rebuilt, but the north and south walls of the church now running in a line with the two chapels, the edifice no longer retains its cruciform shape, although a new spire built on arches which have replaced the old ones still rises in the same place between the chancel and the nave. The roof under the steeple, and that of the side aisles and nave is of wood, and that part over the nave which is of open frame work rests upon corbels placed between the arches at the sides; but a clerestory, which would have given greater height to the church, is wanting. The windows of the west end and north side are early decorated and well-designed Gothic work, and the two porches on the north side and west end—that on the north especially—are bold and have an imposing effect. The spire steeple which has replaced the old tower, as will appear from the following particulars, is of great height:—From the floor of the nave to the base of the spire its height is 110 feet. The spire from its base is 157½ and the vane at the top is 13½; the total height of the whole therefore is 281 feet.

Like a city set on a hill an object so lofty as this beautiful spire, standing as it does upon an extensive level flat, cannot be hid; but when it is seen either near or afar off it appears to want breadth of base, as a column would look weak with too small a pedestal. The body of the church outside is two-faced, but, unlike the human face, its two sides are not alike, for while all the windows on the north side, the Boteler chapel included, are handsome pointed windows in the decorated style, those on the south, except that of the Mascy or Patten chapel, which is new and decorated, are the old disappointing windows of the Batty Langley pattern.

There are well designed projecting buttresses surmounted with carved crockets and finials at each corner, and between every two windows of the north side. The north end, with its porch and decorated windows, forms a handsome front to the church, but the south aisle is a little narrower than the north, and in proportion to their width neither the nave nor the aisles are either high enough or long enough, the effect of which is to give the church a dwarfed look. Had the roof of the church been higher and possessed a sharper pitch it had seemed more appropriate, and for want of this the steeple, as you stand near it, seems too lofty. The interior of the church has been much improved by the entire removal of the gallery at the west end, and by shortening the galleries at the sides and keeping them both well back from the columns and arches of the aisles.

The Boteler chapel has been wholly rebuilt, but we miss from it its two old handsome ogee arches which probably marked the place of sepulture of the founder and his lady, and which two other arches of a commoner character have now replaced. The west side of the Boteler chapel is open to the church, being no longer separated from it by a west wall, its north wall running in a line with that of the church.

The crypt has been converted into a convenient vestry, and the handsome sedilia and piscina of the chancel has been restored.

The great east window and most of the other windows of the chancel, as well as some of those in the church, have been filled with stained glass.

Some of the supporting corbels in the church have been carved into portrait likenesses, amongst which those of Lord Winmarleigh and his lady deservedly find a place, while the shields of arms of our local families and others blazoned in their proper colours and appropriately placed, enrich the woodwork of the open roof.

The floor occupies the large area of nine thousand superficial square feet, most of which is filled with open stalls or seats with bench ends, which have replaced the old pews or *sheep pens*. These stalls, which are arranged upon one uniform plan, besides affording increased accommodation, have greatly improved the appearance of the church.

From the west door, where the church in its whole extent is seen without break or interruption, from end to end, its appearance is very striking. The wide nave with its lofty arches separating it from the two aisles, the still loftier arches under the spire, the open roof of the nave with its handsome supports enriched by shields of arms in rich blazonry and the stained windows of the church and chancel, casting a dim religious light upon the whole, tend to solemnise the mind and dispose it to reverence and devotion.

An architect's estimate of church work is seldom to be trusted, and the restoration of Warrington church proved no exception to the rule. When it was commenced it was to cost £5,000, but when it was finished the bill was found to amount up to £15,242. 12s. 7d., which was raised in the following manner:—

Subscriptions towards the spire	£4974	16	3
General subscriptions	8057	17	6
Proceeds of a bazaar	1809	18	10
Grant by Church Building Society	400	0	0
	£15242	12	7

CHAPTER VI.

RECTORS OF WARRINGTON.

Ex hoc fonte aqua salutis longos labetur per annos.

As the particulars of the early rectors of Warrington are chiefly to be obtained from old charters, which in many instances are without date, and only a few of them go back to Norman times, there has been considerable difficulty in ascertaining the names and precise dates of these rectors. The first of whom we have any mention appears to be

I.—ROBERT, the clerk of Warrington, whose name occurs in a charter of Robert de Stokeport, who lived about the time of Richard I. (1189), and who though called only "a clerk" was probably rector of Warrington.*

II.—REGINALD, called the priest of Peritona, by which was probably meant Warrington, the Saxon P being often used for the modern W. He was a witness with Roger Fitz Alured and his brother John to a charter of Heyninges, made to John Lacy, before 1196.†

III.—JAMES, the parson of Warrington, though called the parson was no doubt the rector. He was probably rector early in the reign of Henry III.

IV.—HUGH, the chaplain of Warrington, occurs as a witness to William le Boteler's grant of lands in Lytham to the monks of Durham, between 1227 and 1233. On 25th April, 1235, Hugh de Eccles resigned his portion of Eccles Church to Sir Thomas de St. Nicholas, the

* Hist. Ches. iii. 384 n.e.
† Whalley Coucher B., Chet. So., 429. ‡ Ib. 416.

bishop's deputy and archdeacon of Chester, *in pleno capitulo* de Werington; and in the same year the Dean of Warwick sent a letter to the Dean of Werington requiring him to cite one Henry who had forcibly taken possession of the chapel at Altham.*

V.—JORDAN, brother of Robert de Hulton, parson of Warrington, released land to Stanlaw circa 1250,† and about the same time he is witness to a charter which calls him rector of Warrington.‡ In 1240 an inquisition respecting Samlesbery chapel was held before the chapter at Warrington,§ and the same chapter witnessed Geoffrey de Buckley's resignation of Rochdale church, and Gilbert de Barton's quit claim of Eccles church.‖ William, rector of Walton, was rural dean about 1245¶ and Elia H—Helia, or Heliseus, one of those sick persons who was cured by the application of Simon de Montfort's fillet, and who afterwards died about 1265, was rural dean in 1250.** By a charter dated in 1261 Jordan granted a burgage in Warrington to Roger de Hopton,†† and in another charter about the same year he is called the Lord Jordan, rector of Warrington.‡‡ But before 1265 he had quitted the rectory of Warrington, and become Jordanus, dean of Manchester.§§ He may have been the Jordan de Derby, who between 1274 and 1286 witnessed a grant made to Richard Flok.‖‖ Jordan seems to have been one of several clerks of the same name both before and after this Jordan, the rector's, time. One of these in 1175, when the forest laws were executed by Hen. II., with great severity, and when a foray was made on the clergy, was found offending and fined with the archdeacons of Chester, Humphry the priest brother of Arthur Boiseul, Lord of Penwortham; Stephen, parson of Walton; Ralph, the parson, and Adam the priest of Prescot; Robert, priest, of Childwall; Alan, priest of Meols; and Jordan, dean of Manchester,

* Whalley Coucher B, Chet. So., 48, 298. † Ib. 919.
‡ Ib. 742. § Ib. 99. ‖ Ib. 143. 41. ¶ Ib. 143.
** Rishanger's Chronicles, p. 90. †† Boteler Annals, Chet. So., 74.
‡‡ Ince Charters. §§ Hibbert Ware's Foundations of Manchester, 52, 188, 14.
‖‖ Ince Charters.

who had all been offending against the forest laws, though we are not told what was the exact nature of their offence.* This Jordanus, dean of Manchester, appears again in 1192. It seems strange to find two rural deans of Manchester of the same name in two successive centuries.

VI.—WILLIAM DE EYBURIE, who is expressly called rector of Warrington, is mentioned about 1265 as believer in the miracles of Simon de Montfort.† His sister Alice was cured by her faith in the saint, and the rector himself was an actor in the remarkable story told in Rishanger's Chronicles.‡ Roger, the rural dean of Warrington, in or about 1265, was also a believer in the saint. In 1289, while this rector was still living, Dominus Thurstanus was rural dean of Warrington.§ In 1291 while William de Eyburie was still rector, Pope Nicholas made his taxation of ecclesiastical benefices when the living of Warrington was valued at £13. 6s. 8d. a year.

VII.—PAGANUS DE DENTON, who is witness to a deed made at Bewsey on 22nd August, 1294, was probably rector of Warrington from about 1292 to 1298.‖

VIII.—WILLIELMUS DE SONKY, on the 8th kal. of March (*i.e.*, 22nd February) 1298, when he was described as rector of the church of Warrington, had a letter of licence to go for three years to the schools (at Oxford or Cambridge), and during that time he was to be excused from taking further orders in the Church.¶ He had before this time (about 1295) as William the clerk of Warrington taken a grant from Henry Fitzwilliam Hunte, of lands in Repeschawe in Warrington.** On the 4th nones (*i.e.*, 4th) October, 1298, dns Johes de Whal ley, presbyter ss vicar de Whalley, habuit quandam literam decano de Werington ac Roberto rectori ecclesiæ de Standishe directam q'd per eos inducatur in corporalem possessionem vicariæ ecclesiæ parochialis de Whalleye canonice ordinande ad presentationem abbatis et conven-

* Baines' Hist. Liverpool, 41. † St. Simon the Righteous.
‡ p. 81. § Hale roll penes i. Ireland Blackburne.
‖ Boteler Charters. ¶ Lichfield Register. ** Bold deeds.

tus de Whalleye.* On the 5th March, 1319, while William de Sonky was rector, Henry, the vicar of Childwall, then rural dean of Warrington, held an inquiry in that character in Hallsal church respecting Melling chapel.†

IX.—STEPHEN LE BLUNT, on the 9th cal. of December (23rd Nov.), 1325, was instituted and inducted to the church of Warrington, on the presentation of the lord Sir William le Boteler, knight, the true patron thereof, vacant by the resignation of the lord William de Sonky, late rector of the same, delivered to the lord bishop the same day.‡ A "Richard de Werington, clerk," occurs as one of the witnesses to an undated charter which was probably made before 1328.§

* Lichfield Register. † Dodsworth's MSS. ‡ Lichfield Register.
§ Arley Charters, box 1, 28.

CHAPTER VII.

THE RECTORS CONTINUED.

How shall they hear without a preacher?

X.—ROBERT DE HOTON, rector of Ledred, (Leatherhead, in Surrey?) in the diocese of Winchester, was admitted to the rectory of Weryngton on the third nones of April (*i.e.*, 3rd April), 1330, upon an exchange with Stephen le Blunt.* On the 12th June, 3 Edw. III. 1330, "Robert Don of Werington, clerk," is a witness to a deed then made at Warrington.† It seems very probable that Robert Don and Robert de Hoton were the same person. That of Don being his family name and that of Hoton his birthplace. In Edw. III.'s reign a Wm. de Hallum witnessed a Norman French deed made at Warrington.

XI.—JOHN DE LUYTON, presbyter, on the 4th ides of January, (*i.e.* 10th January), 1343, was instituted and inducted to the church of Warrington, on the presentation of the lord Sir William le Boteler, knight, the true patron thereof, vacant since the day of our Lord's ascension last (22nd May), by the death of Robert de Houton, the late rector there.‡ Luyton, although a name before unknown in Warrington, was wellknown among the divines of that day. Of Simon de Luyton, originally the sacristan of Bury St. Edmunds, this character is given in the Monasticon:—"Vir prudentissimus et circumspectissimus qui modicam ibi faciens

* Lichfield Register. † Arley Charters, box 4, Nos. 41, 44.
‡ Lichfield Register.

moram ad altiora non immerito provectus, factus est prior Sancti Edmundi. In ipso officio stans fundi fecit campanam in choro quæ dicitur Luyton. Post non multum vero temporis vocitatus est ad abbatiam Sancti Edmundi." Of William de Luyton, also another sacristan of the same abbey, this character is also given: —"Hic primo cultum Dei in ecclesiâ, et circa sanctum Edmundum, sanctum Botolphum, aliaque sanctuaria in cereis et luminaribus diminuit et plusquam dimidiavit. Quod sibi prosperum cessisse non arbitror. Et quamvis in aliis honestus homo fuit et modestus in hisce vero quæ conventui facere tenebatur utpote pitantiis misericordiis et hujusmodi prærigidus fuit et austerus. Stetit per multos annos ante obitum suum nec aliquid de hiis nisi pro voluntatis suæ arbitrio poterat extorquere. Maneriorum tamen ædificia et redditus in villâ utiliter reparavit et decenter ornavit. Moriens fere nullam reliquit pecuniam in magna tamen pecunia diversis creditoribus et maxime servientibus ecclesiæ tenebatur. Staura siquidem et instauramenta maneriorum maxime in bidentibus ampliavit."

XII.—JOHN DE STAMFORDHAM, vicar of Luyton, in the diocese of Lincoln, was instituted and inducted to the rectory of Warrington, on 3 ides of June (*i.e.*, 11th June), 1346, upon an exchange with John de Luyton.* Each of these men seems to have been anxious to get nearer the place of his home. Luyton probably went back to his birthplace, and Stamfordham, who most likely came from the place of his name in Northumberland, was much nearer to it at Warrington than he had been at Luyton.

XIII.—NICHOLAUS DE WADYNGTON was instituted and inducted to the rectory of Warrington on the 6th ides of May (*i.e.*, 10th May), 1351, on the presentation of Sir William le Boteler, knight, void since the Sunday before the last Palm Sunday (10th April) by the death of John de Stamfordham. If it had been the deceased rector's intention to remove north from Warrington his hope was not realised.

*Lichfield Register.

XIV.—JOHN DE SWYNLEGH, vicar of Winwick, a place on the borders of Huntingdonshire, and in the diocese of Lincoln, and not our Lancashire parish of that name, was instituted and inducted to the rectory of Warrington, on the 10 calends of July (22nd June), 1357, with the consent of Sir John le Boteler, upon an exchange with Nicholas de Wadyngton.* During the incumbency of this rector, Gilbert de Haydock, who died about 1358, left "xxxiiis. iiijd. à la fesaunce de l'eglise de Weryngton," (a copy of the will me penes.) In 1358 Richard de Sutton, rector of Walton, was rural dean of Warrington.†

In 1830, a winding stairway was discovered in one of the chancel buttresses, which, beginning in the crypt below, ascended to some height in the chancel above, something very like that which occurs in the church at Witton. The architect, Mr. Rickman, its discoverer, thought it might possibly have been meant either for an oratory or a preaching pulpit, or for a place to show reliques in; but may it not have been a way to the rood loft? Mr. Rickman thought the original level of the chancel floor had been about fifteen inches above the roof of the crypt, and that the steeple arches of the church had been built about the year 1400.

XV.—JOHN DONNE, Doune, or Downe, clericus, was instituted and inducted to the rectory of Warrington on the ides of January (13th January), 1361, on the presentation of Lord John of Lancaster, Earl of Richmond, the true patron thereof, the living being void by the resignation of John de Swynlegh.‡ Henry, Duke of Lancaster, had died in the previous year, and it was found by his inquisition p. mortem that he died seised of the advowson of the Church of Warrington by the grant of Richard, the brother and heir of John de Winwick, to whom Sir William le Boteler had demised it for the term of his life.§ The Donnes appear to have been much in favour with John of Gaunt, Earl of Richmond. In 46 Edward

* Lichfield Register and Gastrell's Notitia, Chet. So., &c.
† Arley Charters, box iv. No. 67. ‡ Lichfield Register.
§ Lancashire Chantries, Chet. So., Corrigenda, vol. 1.

III. (1372), John Donne, "his valet," possibly the rector himself, had a grant of an annuity of viii*li.* for life upon his surrender of a former patent, and on the 1st June, 46 Edward III. (1372), a warrant issued to the receiver to pay over to Sir John de Yerdburgh xv*li.* vi*s.* xi*d.* to be paid by him to John Donne, in payment for certain things bought of him in 44 Edward III. In 46 Edward III. (1372), there was also a Robert Donne in John of Gaunt's service.* In 1347 Roger and Julian Donne petitioned Parliament against Wm. de Stonewe and others, who kept them from their inheritance at Sawbridgeworth,† and in 1397 a John Doneys was treasurer of St. Paul's Cathedral.‡

On the 10th Nov., 1362, John Donne, who though rector of Warrington, was only a sub-deacon, had a licence to absent himself from his church for three years, "ut possit insistere studio generali."§ This circumstance, which shows that a man might be a rector and receive the emoluments of a living without being in full orders or able to discharge its duties, opens to us a great church abuse. In the 13th century and far later, boys of 12 years old held some livings, and by papal authority became non-resident, and received the emoluments of livings they never saw.‖ This abuse was not over when Elizabeth came to the throne, for in 1560, a letter to Archbishop Parker enumerates these cases of a similar abuse among the clergy of St. Asaph. "Robertus Whetells adhuc puer, de eruditione et habitatione non constat."¶ "Robertus Evans adhuc, puer grammaticam discens rector de Cayru vel Caer wis."** "Dominus Hugo de Whiteford in legibus baccalaureus, residens et hospitalis nondum in sacris ordinibus initiatus."†† Even that good man Dean Colet, in the time of Henry VII., held two livings while he was only in minor orders, and it is believed that he was made Prebendary of York and Dean of St. Martin's while he was still in the same

* Duchy Register, 80., 152.
† Rot. Parl. ii., 179., a.
‡ Monasticon.
§ Lichfield Register.
‖ Athenæum, July 31, 1858, p. 131.
¶ Prebend de Lanufydd.
** Brown Willis app.
†† Ib.

orders. On the 22nd Feb., 40 Ed. III. (1366), John Donne, rector of Warrington, demised the rectory with all its appurtenances to John Dibelday, rector of Haysham, John de Mamcestre, chaplain, and Matthew de Rixton, for three years, to commence from St. Chad's day next, at the rent of xl*li.* payable in London, and subject to the lessees finding a sufficient chaplain to celebrate divine offices in the said church, and also paying to the Abbot of Shrewsbury his pension of xx*s.* during the said term. The demise contains a provision that if the rector should be evicted, the payment of the rent should cease.* On the 7th Ides of May (9th May), 1366, he had again a licence to be absent from his living for two years, "ita quod studio literarum insistat."† And soon after this he must have resigned the living, for in 44 Edward III. (1370), "Joannes Donne, clericus," had letters of protection on accompanying the Prince of Wales to Aquitaine; and Sir John le Boteler, lord of Warrington, had similar letters at the same time.‡ The case of this rector is a striking instance of the crying evil of absenteeism which was so common in old times. Under pretence of study, these clerical licences of absence became almost universal, until they were restrained by Act of Parliament.§ And even then the clergy took advantage of a clause in the act which recognized a residence at either of the universities as an excuse for occasional non-residence on their benefices. They found, indeed, a residence at Oxford or Cambridge less monotonous than the country, and they lived there more comfortably.‖

In 1358 Richard de Sutton, Rector of Walton, was rural dean of Warrington.¶

The rebuilding of the church must have been in progress during this rector's time, but it was not finished before the death of John Boteler, in May,

* Copy lease me penes.

† Lichfield Register.

‡ Fœdera, iii., 888.

§ 28 Henry VIII., c. 13.

‖ Froude's Hist. Eng., ii., 415. Southey's Common Places, iii. series p. 380. Hibbert Ware's Foundations of Manchester, 105 and *passim.*

¶ Arley Charters, B. iv., No. 671.

1421, who by his will left xx marks towards it, and left his body to be buried with his parents in their chapel there.* A cast of John Donne's seal is in the museum.

XVI.—JOHN PAR, the elder, was instituted and inducted to the rectory of Warrington on the presentation of the Duke of Lancaster, Sir William le Boteler, for whose life the advowson had been granted to the duke, being still alive. On the 15th calends of January (18th December), 1367, he was ordained a sub-deacon, so that he could only have been an acolyte† when he was presented to Warrington. "We have no means of knowing," says Mr. Raine, "to what examination the candidates for orders were subjected: but the test, in all probability, was a slight one. If a man was desirous of a degree in a university, he frequently obtained the permission of his diocesan to desert his living for a year or two in after life. Comparatively few, it may be observed, became either deacons or priests. The duties of a cantarist could be performed by persons of an inferior grade, but possibly the two higher steps necessitated a stricter examination, from which the majority would shrink. A benefice indeed could be held by a person who was in no orders whatever, although, of course, he could take but little part in the sacred duties that devolved upon him."‡ On the 8th calends of April (25th March), 1368, however, Rector Par was ordained priest,§ and he must have resigned the living not long afterwards.

XVII.—ELIAS DE BRITWESSEL, or Brithewell, or Birdwhistle, presbyter, whose name seems formed on the same principle as those of Throstle, Throstlebird, and Laverock.

> The birds which sing,
> Those lovely lyrics written by his hand
> Whom Saxon Cædmon calls the blithe heart king.

He was instituted and inducted to the rectory of War-

* His will at Lambeth.
† Lichfield Register.
‡ Fasti Eboranceses.
§ Lichfield Register.

rington on the nones of June (5th June), 1368, on the presentation of the lord, John Duke of Lancaster, son of the illustrious King of England, true patron of the same rectory for this turn, vacant by the resignation of John Par, the late rector.* On the 5th May, 1367, the new rector, then rector of Kirk Bramwith, one of the Duke's livings near Doncaster, had a licence from the Archbishop of York to be absent from his living two years, on the Duke's service.† There would seem to have been some dispute and probably a contest as to Britwessell's admission to the living, for his admission was repeated on 3rd April, 1370.‡ The rector, who was now called Sir Elias Britwessell, clerk, had been the Duke of Lancaster's almoner, and on 16th April, 46 Edw. III., 1372, the Duke's receiver was ordered to pay him as the Duke's "late almoner," for the period between 2nd Nov. and 18th March, xij*s.* v*jd.*, which the Duke was accustomed to distribute amongst the needy every Friday; and x*s.* which he was accustomed so to distribute every Saturday; and also xv*d.*, which he was also accustomed to allow every Saturday to five poor women. Sir Elias, who was a native of Blackburn Hundred, and whose name occurs frequently as a trustee in deeds relating to Burnley and the neighbourhood, died on Monday after the Feast of St. Chad, 6th March, 1374.‖ After his death the Duke, by an instrument dated at the Savoy, on the 12th June, 1374, attempted to present to the living of Warrington, vacant by Britwessel's death, Sir William de Burgh, who, on the 30th May, 46 Edw. III., 1372, had been appointed his chaplain to do Divine service in his chapel of the Savoy, at a salary of c*s.* a year.¶ Sir William and Sir John le Boteler, however, made a counter presentation to Warrington, and theirs prevailed.

XVIII.—Robert de Sibbethorpe, presbyter, was instituted and admitted to the rectory on the 16th calends of June

* Lichfield Register.
† Raine's Archbishops of York, i., 463.
‡ Lichfield Register.
§ Duchy Register, 145b.
‖ Ibid., 45.
¶ Ibid., 125.

(17th May), 1374, on the presentation of Sir William and Sir John le Boteler, knights, vacant by the death of Sir Elias de Bretwessel, on Monday after the Feast of St. Chad last past.*

* Lichfield Register.

CHAPTER VIII.

THE RECTORS CONTINUED.

> The pulpit (in the sober use
> Of its legitimate peculiar powers)
> Must stand acknowledged while the world shall stand
> The most important and effectual guard,
> Support, and ornament of virtue's cause.
>
> COWPER'S "Task," Book II.

XIX.—RICHARD DE CARLETON, presbyter, was instituted and inducted to the rectory of Warrington on 20th March, 1390, on the presentation of the lord, Sir John le Boteler, knight, lord of the manor of Bewsey, the true and undoubted patron thereof.* On Monday, the feast of the Celebration of the Holy Cross (14th September), in the 18 Richard II., 1394, when Gilbert fitz John de Haydoc, with a view to a settlement of his manor of Haydoc and his lands there, and in Newton, Golbourne, and Bold, and also of his manor of Bradlegh, and his lands there, and in Warrington, Great Sankey, and Burtonwood, made the usual feoffment of such lands, Richard de Carleton, rector of Warrington, was one of the feoffees ;† but he did not live very long to fill this place of trust, which shewed the confidence his great neighbour placed in him, for he died on the 16th August, 1396.‡

On the 4th calends of Aug. (29th July), 1393, the archdeacon held a court in the Chapter at Warrington to determine whether certain townships in Whalley parish here not liable to contribute to the repair of that church.§

* Lichfield Register.
† Haydoc deeds.
‡ Lichfield Register.
§ Whit. Whalley, 520-21.

XX.—RICHARD LE WALKER, presbyter, was instituted and inducted to the rectory on the 26th August, 1396, upon the presentation of the lord, Sir John le Boteler, knight, vacant since the 16th August last by the death of Richard de Carleton.* This rector, described as "Dominus Richard Walker, rector ecclesiæ de Waryngton," was an executor of the will of John Boteler, esquire, one of the heroes of Agincourt, dated 22nd Feb., 1420, and the rector probably received the xx. marks left by him to the rector towards the reparation of the church.†

XXI.—ROBERT DE MOLYNEUX, probably one of the Sefton family.‡ In 1428 the will of Alicia, widow of Peter de Warburton, was proved before the rural dean of Werington. A cast of the dean's seal is in the Museum.

XXII.—THOMAS DE MASCY, probably one of the Mascys of Rixton, is mentioned in a deed of 24 Hen. VI., 1444, and there called "Clerk," but in a deed given by Dodsworth, of 2nd July, 26 Hen. VI., 1448, he is called rector of Warrington, and in Sir John le Boteler's inq. p. m. 4 Edw. IV., 1464, he is again mentioned as such rector. An incised slab with a floreated cross upon it and an ornamental border, which was found in the Mascy chapel during the alterations of the church in April, 1860, probably marked the last resting place of this rector. He died before 4th July, 1464. One of this rector's family, Wm. Massey, of Rixton, making his will at a later period, 18th May, 1538, says, "I bequeath to the high altar of Weryton, one heffer in recūpens of all my tyds and other deutys neglegely forgeyton yf the p'son wyl sowe accept otherwise the sayd p'son to have as the lawe wyll gyf hym."§

In 1463 while Thomas de Mascy was rector, Sir John Boteler died and was buried in the Parish Church; and

* Lichfield Register. † Copy of the will of John le Boteler *me penes.*

‡ This rector is inserted on the authority of Dr. Kendrick's Notes on the Early History of Warrington.

§ Wills and Inventories, Chet. So. ii., 201.

his alabaster altar tomb, with his and his lady's effigies still remain there. This tomb attracts the attention of all visitors to the church, and frequent inquiries are made from the clerk as to when and in whose honour it was erected and what are the various figures and sculptures upon its sides. There is not now, though it is thought there once was, a legend round the tomb, which told some of these particulars; and hence some mystery hangs about this tomb of the "Lord and Lady," as it is called. The two effigies lie side by side, with their heads to the west and their feet to the east. The knight's head is uncovered and reposes on his helmet, from which hangs his scarf or mantle of pleasaunce. His hair is thick, so as to deaden a blow upon the helmet, and short, so as not to interfere with the free motion of the head within it. The knight wears a suit of plate armour, with a skirt of mail underneath the tasses of his thighs. A kind of narrow ornament like lace work, which runs down the legs and thighs of the armour, enriches its appearance. The sword and dagger, now no longer there, once hung suspended, the one on the right and the other on the left, from a jewelled and highly-ornamented belt. The spurs of knighthood are strapped upon his feet, which are supported by a crouching hound. His right gauntlet is held in his left hand upon his breast, while his right hand clasps the right hand of his lady. The ring on the middle finger of the knight's hand is supposed to indicate that he had once been a widower. King John is so represented on his tomb at Worcester, probably for that reason. The lady is represented in a close-fitting dress, sleeved to the wrist, and confined there by a rich girdle with a buckle, from which a pendant hangs down on the right side. The gown, which is made long, falls in ample folds over the feet. Her head is attired in the singular reticulated mitre-shaped cap, of which the type may be seen in Bloxham's Funeral Monuments, and on the Dengayn monument erected in 1460.* Another example may

* Oxford Brasses, lxxxvii.

be seen of it in the Mainwaring monument erected in Peover Church in 1456, and which is engraved in the "History of Cheshire."* Probably, fashion was as capricious then as she is now in the article of female attire, and grace had sometimes little to do with her forms. From the top of the lady's head-dress depends a short veil or fall. Her head rests on a double cushion, which two winged angels, with an appearance of effort, are endeavouring to support. This is supposed to indicate that the lady was a votaress. Round her neck she wears a triple row of small chains, and from another chain also depending from her neck hangs an *Agnus Dei*. She has a ring on the wedding finger, another on the small finger of the same hand, and on her thumb that very inconvenient appendage a thumb ring. In the ancient Sarum office of marriage it was ordered that the bridegroom should first put the ring on the bride's thumb, then on her fore finger, then on the third finger, and finally on the fourth, or our present wedding finger, invoking the Holy Trinity at the time. Had this practice lingered to the time of the poet Butler, who amongst the changes called for in the civil war, tells us in his "Hudibras"—that

> Others were for abolishing
> That tool of matrimony, a ring,
> With which th' unsanctified bridegroom
> Is married only to a thumb?

Such a votaress Campeius wished Katharine of Arragon to become. It was entering what was called *religio laxa*, a state which only required chastity.† In her effigy the lady's right foot rests upon a lamb, and a diminutive pet dog supports the left. The two effigies, both of them of persons in the prime of life, are certainly meant for portraits; and if, as is generally believed, the male figure is that of Sir John Boteler, who was born in 1430, and died on the 26th February, 1463, at the age of 33, and if the lady's figure is that

* I. 368-374. † Froude's Hist., i. 135.

of Margaret Gerrard, his first wife, who died about 1452, and who with her husband received letters of fraternity from the priory of Durham, in 1450, the ages will well agree with the portraits, and her being a votaress is explained. But the details of this monument are so singular as to distinguish it from any other of the same kind. In early mediæval times monuments of great personages seem to have been placed either immediately upon or slightly raised above the floors of our great churches. The monument of King John at Worcester was formerly so placed, and that of Robert Curthose at Gloucester is so placed now. They were next placed in recumbent postures under moulded arches in the side walls; but this did not allow sufficient room for sunk panels divided by miniature buttresses, and enriched with tracery, niches, and statues, or filled with the armorial bearings of the deceased. These enrichments by gradual steps grew into use, when altar-tombs, such as that in Warrington Church, became separate and detached structures, and the eye of the mediæval architect saw in their sides fit tablets for all the elaborate details of rich mouldings, pierced work, crockets, finials, canopies, and other decorations of the sculptor's art. The monument of Sir Hugh Calveley, in Bunbury Church, affords a good illustration of one of the stages in this transition. The sculpture of the Boteler tomb is in a hard and formal style, and much cannot be said in favour of its execution as a work of art. Native art was then beginning to decline, and Torregiano had not yet introduced the Italian style; but the design of the tomb is beautiful and striking, and it is believed unique. It consists in surrounding the tomb with a series of compartments, each filled with a saint or some sacred subject, all the persons and subjects differing from each other, and all distinguished by well-defined emblems; all the figures on the lady's side being saintesses, and all those on the knight's side, with one exception, a representation of the Trinity, being saints. The west end of the tomb is divided into two compartments, between which is an angel bearing a shield. The northerly of these com-

partments, that under the knight's head, represents the crucifixion, with the two Marys standing one on each side, but without the beloved disciple,—

> Him unto whose keeping from the cross
> The mighty charge was given.

The other compartment, that under the lady's head, represents the Virgin crowned, and standing upright within a crowned oblong aureole, of the shape which is called the mandorla, or almond. Her palms are joined and uplifted on her breast. A figure kneels at her feet in an attitude of adoration, and on each side is an angel. The kneeling figure holds something in his hands which if not a rosary, may be meant for the girdle which, according to the legend, the Virgin is said to have given St. Thomas to remove his incredulity when he doubted of her assumption, a subject which has often found favour with the painters of legendary art. Proceeding in order from left to right around the tomb, and so taking first the lady's side, there are six saintesses standing upright, each in her separate compartment, like ministers of grace keeping watch about the deceased. (1.) The first, in place as in name, is St. Faith, a young person said to have been a native of France, who was put to death for her virtue and constancy about A.D. 290, and whom our Church has thought proper to retain in the calendar. She is represented as holding in one hand the book of life, and in the other the bundle of rods with which she was scourged to death. To St. Faith succeeds (2) the Blessed Virgin, supporting the dead body of our Lord. Her head is in part veiled, but the face is sufficiently uncovered to express her grief as the *Mater Dolorosa.* In the next compartment (3) appears the figure of Mary Magdalen, who has a crown on her head and holds in one hand the palm of victory, and in the other that vessel of precious ointment which unerring lips declared should make her name remembered to the end of time. To the Magdalen succeeds (4) the virgin bride, St. Catherine,

crowned, and bearing the wheel and sword, the instruments by which she suffered martyrdom. The next compartment presents (5) St. Margaret, the type of female innocence and meekness, who wears a crown, and is armed with what was once a cross, with which she is subduing the old dragon, who but for the power of the cross would have swallowed her up quick. The last figure on this side is (6) the Blessed Virgin, no longer mourning, but with the infant Saviour in her arms, in her character of the Mother of Mercy.

The series at the eastern end of the tomb is gone, but on the authority of a manuscript by Sampson Erdswicke, preserved in the Harleian collection,* these four shields of arms have been lately placed upon that end. I. Dutton, Troutbeck and Boteler, quarterly. II. Troutbeck. III. Radcliffe impaling Byron. IV. Massey of Rixton.

The series of sculptures on the knight's side begins with (1) the Holy Trinity, a subject painfully treated, since it attempts to represent as a mortal the Almighty Father, whom no one hath seen or can see. (2) St. John the Baptist, carrying a lamb in his arms, and having his loins girt about with a leathern girdle, beneath which is seen his raiment of camel's hair. (3) St. George, the patron saint of England, appears in the next compartment, clad in plate armour such as that which the knight has on who sleeps in effigy above. (4) St. Christopher, carrying the infant Saviour on his shoulders, fills the next place. (5) To him succeeds the archangel Michael, in a close-fitting panoply not unlike the link mail which preceded plate armour. (6) The sixth and last figure of the knight's series is either St. Thomas or St. James the Greater; but be it which it may, the saint appears as the patron of pilgrims, as is evident from his hat, staff, and scrip, and the escallops on his dress.

Sir John Boteler, for whom the tomb was erected, was three times married—first, to Margaret Gerrard, who died about 1452; secondly, to Isabella Dacre, from whom he

* MSS. 2129, art. 270, p. 185.

was divorced; and thirdly, to Margaret Stanley, who survived him. Some have thought that the effigies on the tomb are those of Sir John and his last wife, but as she survived him above 30 years, and married Lord Grey of Codner shortly after his decease, and was not buried at Warrington, there seems reason to believe that the lady's effigy on the tomb is not hers, but Margaret Gerrard's.

Figures of saints and holy persons are a common ornament of mediæval tombs. In the little oratory at Naworth Castle there are a series of sculptures which once ornamented a tomb at Lanercost. Amongst these is Christ taken in the garden and healing the ear of Malchus; St. Cuthbert holding the head of St. Oswald; St. Edmund shot to death by arrows; and St. Michael, St. Catherine, St. John the Baptist, and the Virgin in an aureole, with angels at the sides, and a male figure kneeling at her feet, and holding in his arms a belt or girdle with buckles at the ends. In some tapestries at Coventry, designed probably from a tomb, and meant to represent events of the time of Henry VI.,* there is a row of saints and another of saintesses. Amongst the former are St. John the Baptist, St. Adrian, St. Peter, St. Paul, and St. George; and amongst the latter St. Catherine, St. Barbara, and St. Mary Magdalen. A little later on a tomb at Venice, the cardinal virtues appear as supporters on the sides of a tomb.† But, as a whole, no series is so complete as that on the Boteler tomb, which is probably unique in its design.

In his interesting contributions to the early history of Warrington, Dr. Kendrick says, "The chief points of the armour of the knight which afford a clue to the date of the tomb, are the immense elbow plates or *gardes de bras*, which being more ornamental than useful, remained in vogue only for a very short period; the *tuilles* or plates of steel terminating below in a conical point, depending from the skirts of the body *armour* and covering an apron of chain mail. The gauntlets, too, are furnished

* Athenæum, 1 Mar., 1856. † Ruskin's Story of Venice.

with distinct fingers and jointed. All these points, with others of minor importance, are peculiar to the early part of the reign of Edward IV. The costume of the female figure is shown still more strongly. The gown is of immoderate length, girded tightly at the waist, with a turn-over collar, probably of fur or velvet, coming to a point in front, and disclosing a square cut stomacher beneath it. The sleeves tight to the arm and furnished with cuffs, and above all the high-forked head-dress with the veil depending behind, and the hair confined by net work, clearly refer it to the period of Edward IV."

XXIII.—THOMAS NELSON, presbyter, was instituted, and inducted to the living on the 4th July, 1464, vacant by the death of Thomas Mascy, on the presentation of Richard Browne, vicar of Poulton, John Holcrofte, Esq., and Richard Mascy, Esq., "ipsius ecclesiæ ver. patron. ratione feoffamenti dni Johis le Boteler mil. defuncti."*

XXIV.—THOMAS BYROM was instituted and inducted to the living of Warrington, on the presentation of the same patrons on the resignation of the late rector, Thomas Nelson, on the 18th April, 1466.† This rector was probably of the ancient family of Byrom, of Byrom, who owned one half of Grappenhall, and of which in later days came John Byrom, the well-known Manchester poet. We know more of the antecedents of rector Byrom, than of any previous rector. In 1451, probably by some of his family who had purchased the advowson of Grappenhall from the Abbot of Norton, he was presented to that rectory, which he held until the year 1466. He seems to have won the favour of William Booth, Archbishop of York, who gave him one preferment after another, so that he might be almost called a Clerk "in Eyre," so constantly was he on the move. On the 3rd December, 1450, he was collated by his patron, then Bishop of Lichfield, to the prebend of Stotfold, in that cathedral.‡ On the 10th Oct., 1451, he resigned Stotfold, and was collated by his patron to the stall of Curborough, in

* Lichfield Register. † Ibid. ‡ Le Neve, i. 627.

the same cathedral.* In October, 1458, he gave up Curborough for the stall of Lingden, which he resigned in 1466.† When his patron became archbishop he took Byrom into Yorkshire, and on August 12th, 1453, he collated him to the living of St. Edward's, in the City of York, which he resigned in 1457.‡ On September 13th in the same year, being then the archbishop's domestic chaplain, he was collated by him to the stall of Monkton, at Ripon.§ He gave this up in 1459,‖ because he was collated at Hackney, on May 28 in that year, to the prebend of Givendale, in the same church.¶ On May 26th, 1461, he resigned Givendale in the lower chamber in the palace at Southwell, in the presence of the archbishop, John Sendall, canon of York, Thomas Lye, archdeacon of Shropshire, Hugh Travers, and others.** His successor there was Ralph Longley, rector of Prestwich, and afterwards third warden of the college of Manchester, who was one of the domestic chaplains, and a favourite of the archbishop. On May 27th, 1461, Byrom, still a domestic chaplain, was collated at Southwell to the archdeaconry of Nottingham, on the death of Nicholas Wimbush.†† And he was installed three days afterwards, in the person of Thomas Worsley, a compatriot.‡‡ Byrom held this preferment until his death.

In 1464, the archbishop (his unfailing patron, and to whom he was probably of kin) made him one of his executors,§§ and on the 18th April, 1466, on the resignation of Thomas Nelson, he was instituted and inducted to the rectory of Warrington, on the presentation of the same patrons who had presented Nelson. He seems to have been a trustworthy man of business; for on the 1st December, 1472, John Baddesworth, rector of Laxton, made him the executor of his will, by which he left a legacy to portion 17 unmarried girls and gave Byrom a sword—not the sword spiritual—which let us hope he

* Le Neve, i. 594.
† Ibid., i. 614.
‡ Reg. Booth, 4*b*, 9*b*.
§ Reg. Booth, 30*a*.
‖ Ibid. 48., 9.
¶ Ibid., 74*a*.
§§ Test. Ebor. ii. 267.
** Reg. Booth, 52*b*.
†† Ibid., 52*b*.
‡‡ Acta Capit. Ebor.

had already, but an ornamental carnal weapon. "Lego Magistro Thomæ Byrom" (are the testator's words) "unum baslard de Berall, in manubrio argentatum et deauratum cum vaginâ viridi bene apparatâ."*

Byrom, who had held such a multiplicity of places of preferment, died in August or September, 1476, being at that time still rector of Warrington, canon of Lichfield, and archdeacon of Nottingham.

XXV.—MAGISTER JACOBUS STANLEY was instituted and inducted to the rectory on the 7th September, 1476, after the death of Thomas Byrom, and on the presentation of the same patrons who had presented him.† In 1458 a person of both his names, who might be this rector, was made prebendary of the Collegiate Church of St. Paul's, London.‡ In 1483 this rector gave an inspeximus of the boundaries of Bowland forest.§ On the 7th May, 1458, he became rector of St. Mary's on the Hill, Chester.‖ And in 1464, he became vicar of St. Peter's in that city, which he resigned two years afterwards.¶ In 1478 he was installed archdeacon of Chester, and in a deed of 2nd June, 1481, he is styled "Archidiaconus Cestriæ et rector ecclesiæ parochialis de Waryngton."** And on the 27th July of the same year, after the resignation of Ralph Langley, he was made warden of Manchester. It is probably by mistake that he is called, in the Stanley pedigree, archdeacon of Carlisle. He died in 1485, having held his wardenship, and probably the rectory of Warrington, up to that time. Stanley seems to have imitated the bad practice of which Byrom was the first Warrington rector to set the example of perpetually looking out for fresh preferments, and coveting and accepting pluralities. But this rector must not be confounded with that other James Stanley, the brother of the first Earl of Derby, who was ever "armis quam libris peritior." This last James, who succeeded the former as warden of Manchester, had previously been dean of the King's Free Chapel of St. Martin

* Test. Ebor. Surtees So. iii., 202.
† Lichfield Register.
‡ Hibbert Ware's Collegiate Church of Manchester, I., 49.
§ Hist. Whalley, 351.
‖ Hist. Cheshire i., 269.
¶ Ibid. 260-1.
** Lord Lilford's Deeds.

in London, and rector of Winwick; and in 1496, when the King thought fit to raise money by suing for penalties under the statutes of liveries, this latter James Stanley was sued amongst others for giving a livery. Collins, in his Peerage, says he was successively archdeacon of Chester and Richmond, in which he was probably mistaken, but he certainly died Bishop of Ely on 22nd March, 1515.*

* Rot. Parl. vi. 29.

CHAPTER IX.

The means that heaven yields must be embraced
And not neglected; else, if heaven would
And we will not Heaven's offer, we refuse
The proffered means of succour and redress.

RICHARD II., Act iii., s. 2.

XXVI.—HUGH REDYCHE, who was next appointed rector of Warrington, was of the family of Redyche, who were part proprietors of Grappenhall. It does not appear by whom he was appointed, but he held the living only a very short time, and resigned it about the 16th June, 1486.

XXVII.—RICHARD DELVES, who was of the Doddington family, and a brother of Dame Margaret Boteler, was instituted and inducted to the rectory of Warrington, vacant by the resignation of Hugh Redyche, the late rector, on the 16th June, 1486, on the presentation of Thomas, afterwards Sir Thomas, Boteler, knight.* He was son to one Sir John Delves, and brother to another, both of whom were in the "field by Tewkesbury," fought on 4th May, 1471, where the father fell in the battle and the son was afterwards beheaded and attainted. But it appears from the will of rector Delves that the father's body was brought home and buried beside his mother's at Wybunbury.† In 1487 while Delves was Rector, Matthew Sutler, rural dean of Warrington, died 20 Jan., 1487. His obit is recorded in the Lyme missal to be kept on St. Vincent's

* Lichfield Register and Lan. Chantries, Chet. So., p. 64.
† Plumpton Papers, Camden So., and Hist. Ches., iii. 267, in notis, and 268.

day, which is 22 Jan. Rector Delves had been admitted a prebendary of the prebend of Parva Pypa in the cathedral of Lichfield before he became rector of Warrrington, as appears by this entry in the Lichfield Register: "xxvii° die Marcii, viz., in festo Palmarum anno dñi millimo cccclv°., Magister Ric. Delves admissus ad prebendam de Parva Pypa." The Rector appears to have founded in Warrington church a chantry, dedicated to St. Anne, the mother of the blessed Virgin, of which chantry Robert Houghton or Haughton, who was found to be the chantry priest in the time of Edw. VI., had a pension of £5 in right of it in 1553.* The alliance of the Boteler and Delves families probably arose out of their common leaning to the Lancastrian party. Sir Thomas Boteler's brother William, it is thought, had shared the fate of Sir John Delves and his son, at Tewkesbury, and Sir Thomas having probably become the ward of the Delves family by purchase, his marriage of Sir John's daughter was almost the natural consequence. There would seem to be nothing new under the sun, and history in little things as well as in great is continually reproducing itself. Not long ago the papers gave an account of an unseemly difference between the precentor and one of the dignitaries of Carlisle Cathedral, which, as a quarrel between men whose business is peace, caused some scandal. On the 24th March, 1506, more than three centuries before, a similar difference occurred at Lichfield, Thomas Kyrke, one of the vicars choral, defamed Richard Delves, the prebendary; whereupon, a suit having been commenced against him, it came on for hearing, and the defamer was found guilty, and sentenced to be suspended from his office until he should make satisfaction.† Sir Thomas Boteler, who had probably languished for a while on a sick bed, quietly breathed his last in the old house at Bewsey on the 27th April, 1522, in the 62nd year of his age. He was carried to his burial in the Boteler Chapel, and we may imagine some of the circum-

* Lan. Chantries, Chet. So., i., 63, 64.
† Dean and Chapter Register at Lichfield.

stances of his funeral. In the gloom of night we see the procession led by the 24 beadsmen, in their white cloaks, each with his flaming torch, emerging from the deep portals of Bewsey, their torches making the white cloaks whiter by contrast, and shedding a picturesque light upon the scene and its surrounding objects. We hear the creak of the ancient draw-bridge as it descends to allow the procession to pass, and we see the coffin borne on men's shoulders and the pall bearers silently crossing over the moat. We hear the priests chanting the *Dirige* and *De profundis*, and their echoing strains taken up and prolonged by the deceased's numerous family and kinsmen, and his still more numerous tenantry and friends. The procession winds slowly over Warrington heath, once the scene of the alleged compact which cost one of the Boteler family his life. It enters the streets of the town, which are now silent, but not unfrequented, for the townsmen are looking silently on that which holds the body of their long-lived friend, and at length we see the procession ranged beside the family vault in their ancient chapel in our parish church. Presently the solemn rites are ended, the weeping friends take a parting look at the remains, and they who have taken part in this act of respect to the deceased then disperse as the last echoes of the *Miserere* fall faintly on their ears until its low wail at length dies away. Sir Thomas's will was first proved at York by Sir Wm. Plumtre, on 17th October, 1522, and by Richard Sneyde, Dame Margaret Boteler, and Randle Pole at the same place on the 30th of the same month. His instructions as to the memorial to be placed over him were faithfully fulfilled. A marble slab with the symbols of the evangelists in brass at the four corners, the remains of which are now in the Museum, was placed over him, and when Dodsworth visited the parish church, on 31st March, 1625, he tells us he then saw "the arms of Boteler and Delves paled with this inscription:—'Pray for the souls of Sir Thomas Boteler, knyght, and Dame Margarete, his wife, which had one sone and eight daughters, viz.:—Thomas married Cecile, daughter to Piers Legh; Margarete married to Sir Richard Bold,

knyght; Elen to John Bagote, Elizabeth to George Bothe, Isabell to Randle Brereton, Anne to George Atherton, Cecile to Henry Kyghley, Margerie to Thomas Southworth, and Dorothy. Thomas dyed the xxvij. day of April Ao MV^{c}XXII." On the 13th August, 1527, Richard Delves, who was still the rector of Warrington, made his will, which bears date at Lichfield. In it he says he shall never vary from it, and in a long periphrasis declares that any other pretended will must be held a forgery. He directs his body to be buried in the midst of the quire at Warrington, or else in St. Mary's Chapel at Wybunbury, with his father and mother. He bequeaths to the high tutor (the schoolmaster) at Warrington, a *bord* cloth of diaper and his mass-book of parchment in print. He leaves a great many other legacies, and makes Sir Anthony Fitzherbert, justice of the Common Pleas (who seems to have had family connections at Lichfield), supervisor of his will, which he resealed before witnesses, on 27th October, 1527, and on the 22nd of the following month he died. He was buried in the chancel at Warrington, where, we are told, there was formerly "a fair marble stone, inlaid with brass, and pillars and turrets, and thereon also in brass there was the figure of a man with a curious coat embroidered praying and standing; at his feet was the Delves' Coat, and under it this inscription, 'Of your charity pray for the soule of Master Richard Delves, canon in the Cathedral Church of Lichfield, and parson of this Church of Warrington, who died 22nd November, in the year of our Lord God 1527.'"* Was Sir James Heypey, the priest who is mentioned in Sir Thomas Boteler's will a little before this time, the curate or chantry priest of rector Delves?

Before the recent alterations of Warrington church there were the arms of Richard Delves in one of the windows of the Boteler Chapel:—*Argent* a chevron, *gules* chequy, *or* between three delves or turves *sable*. There

* Randle Holme MSS.

was no inscription under the arms, and the motto which some of the family used, "I defie fortune," was probably never there.

XXVIII.—THOMAS MARIA WINGFIELD, clericus, was instituted and inducted to the rectory of Warrington on the 6th December, 1527, on the presentation of Humphery Wyngfield, Esquire, and Robert Browne, clerk, "pro hâc vice patron. ratione advocationis eis per Ricardum Wingfield militem defunct, legitime concess."* The Sir Richard who is here mentioned was a knight of the Garter, chancellor of the duchy of Lancaster, and one of the gentlemen of the bed chamber to Henry VIII.† In 1520 he was sent Ambassador to France, and being sent on a subsequent embassy to Spain, he died there and was buried at Toledo. While he was absent on his embassies he corresponded from time to time with the King.‡ Wingfield is mentioned as being still rector of Warrington in a deed of the 1st August, 27 Henry VIII, 1535, when he made a lease of the tithes of the parish to Sir Thomas Boteler.§ It is to be feared that this lease was but the beginning of the patron's corrupt dealings with the living, which in the end impoverished the church and bore such sad fruits. This evil it would appear was not confined to Warrington, but prevailed also elsewhere; and to it Burton, the author of "The Anatomy of Melancholy," refers when he says: "If our greedy patrons hold us to such hard conditions as they commonly do, they will make most of us work, as Paul did, at some trade, and at last turn taskers, maltsters, costermongers, graziers, and sell ale, as some others have done and worse."‖ Sir Thomas Boteler, when he became receiver of Bowland, in 16 Henry VII., 1524, gave bond for his fidelity to the king's officers, one of whom was Sir Richard Wingfield, the chancellor of the duchy. It was this probably which led to his being introduced to Sir Richard, and to his selling

* Lichfield Register. † Calendar of the Duchy Pleadings.
‡ Cotton MSS. 15. 157; Weever Funeral Monuments, 127.
§ Lord Lilford's Deeds. ‖ p. 15.

him the next presentation to the living at Warrington, in order to raise money to relieve him in his necessities. Thomas Maria Wingfield appears to have been known to our great British antiquary, who mentions him, as one of the few persons whom he had known with more than one Christian name.* But a late writer, who had remarked this circumstance, has produced many earlier instances, and has shewn that a plurality of Christian names was in use as early as 1363.† Even in one of the Boteler rentals there occurs an earlier double name than this of Wingfield. In October or November, 1537, possibly in consequence of the progress the reformed doctrines were then making, Wingfield resigned the living of Warrington, and in the family pedigree he is put down as having been M.P. for the borough of Huntington,‡ which if true was a strange position for him to occupy after having been rector of Warrington!

XXIX.—EDWARD KEBLE, Master of Arts, was instituted and inducted to the living of Warrington, on the 8th Nov., 1537, upon the resignation of Wingfield, the late rector, and on the presentation of Sir Thomas Boteler, of Bewsey, knight. Keble's name, which has been immortalised in our days as that of the author of the "Christian Year," was then new in this neighbourhood, but we trace it in the law records of the time even in his day. A Thomas Kebull, or Kebell, was made attorney-general of the duchy of Lancaster by Edward V., and was re-appointed to the office by Richard III.§ This Thomas, or another of his name, was justice of Chester in 15 Henry VII.‖ and another of the same name, who was knighted and made a justice of the Common Pleas, was probably the rector's father.¶ Sir Henry Keble, Lord Mayor of London in 1518, was possibly the rector's brother, for in some of his law proceedings his brother Henry is mentioned as having

* Camden's "Remains concerning Britain," p. 44.

† "Notes and Queries," April 15, 1854, p. 359; August 12, 54, p. 133; March 3, 1855, p. 175; November 17, 1855, p. 394; and September 6, 1856, p. 197.

‡ Burke's "Landed Gentry."

§ Hist. Lan., i., 427-8.

‖ Hist. Ches., ii., 335.

¶ Lanc. Chantries, Chet. So., 59.

been bound with him. In a lease for sixty years which he made of the parsonage on the 25th July, 1539, Keble speaks of his predecessor as having resigned the living about three years before, which, unless he was merely speaking in a loose manner, would lead us to infer that before Keble was appointed the living had been kept vacant for a year after Wingfield's resignation.* In the same year that the above lease was made, Thomas Ryxton, of Sankey, died, having by his will, dated 16th January, 1539, directed iiij. torches to be made at his burial, and ij. of them to be given to Warrington church.† Almost as soon as he was appointed Keble began to quarrel with his patron, and in a bill which he filed against him to set aside the lease he had made of the parsonage, he stated that Sir Thomas, being the patron of Warrington, and being about three years before disposed to present him to the church, which was then void by the resignation of Wingfield, desired him to seal to him a lease of the parsonage for sixty years, at the rent of xl li.; that before his admission, institution, or induction, he did seal to him such lease, and that afterwards on the presentment of Sir Thomas, he was admitted, instituted, and inducted to the church of Warrington, and lawfully made parson thereof; that before he had really and actually entered upon the said parsonage, Sir Thomas, for the sum of cxxxvj*l.* xjjjs. jjjj., sold his said pretended term and interest in it to William Bruche and Hamlet Shawe, who by colour of such bargain did enter thereon, and that he, Keble, perceiving that such lease was not good or effectual in law to bind him, since he had nothing in the parsonage at the time of making it, was desirous to have it set aside.‡ Neither the patron nor the parson appears to advantage in this transaction; but of the two Keble, it appears, had the least to say for himself. He had signed a solemn lease, the purport of which he does not pretend that he did not understand, and now it would seem, he sought

* Lord Lilford's Deeds. † Wills and Inventories, Chet. So., 255.
‡ Duchy Calendar.

to set it aside by an evasive quibble in which it would seem from what followed that he was successful. The suit with his patron had probably involved him in some expenses, which had led him to borrow money from his neighbour, William Bruche, and in the 31st Henry VIII., 1540, he filed a bill of complaint in the duchy court against William Bruche, whom he calls "a very unruly person and a great unquieter of his poor neighbours." The bill, which gives a curious insight into the manners of the time, alleges that the complainant having been ordered by a decree of the court to pay William Bruche fifty marks, and being unable presently to pay him the money, William Bruche "after the old and cruel manner," would not forbear the payment unless he would make the marks into the same number of pounds, and further would give him security for it; that to save harmless the sureties who had given bond with him, the bill alleges that he had made William Bruche a lease of his parsonage for ten years at the yearly rent of xxx li. on condition that he regularly paid iiij li. the tenths of the living, to the Crown, which sum he had neglected to pay, and the bill concludes by alleging that Wm. Bruche was a man greatly befriended, and that he could not be sued fairly in the country, on which account he prayed that letters of privy seal might be granted, commanding William Bruche to appear before the chancellor of the duchy. The letters were probably granted and the lease set aside; for notwithstanding his former singular complaint against his patron, rector Keble, on 10th March, 35 Hen. VIII., 1543, made to Richard Penketh, son and heir of Thomas Penketh (called in another place Sir Thomas Boteler's servant), and John Grimsditch, gentleman (elsewhere called Sir Thomas Boteler's counsel learned in the law), another lease of his parsonage for cc. years from the 25th March then next, at the yearly rent of xx li., and this lease on the 14th of the same month was duly confirmed by Sir Thomas Boteler and the Lord Bishop of Chester, the ordinary, and on the 25th June 3 Edw. VI., 1550, it

was also confirmed by the Dean and Chapter of Chester.* This great anxiety for confirmation betrayed a consciousness of wrong. That the lessees were the mere nominees of the patron is plain from their openly transferring to him the full benefit of the lease on 2nd Oct. 37 Hen. VIII., 1545. The value of the parsonage had strangely deteriorated since rector Donne nearly 200 years before, leased it for xl li., and Keble only six years before had himself leased it at the same rent. The reduction of the rent was probably the result of the irregular dealings which had been taken with the living between the rector, the patron, and the lessees. Possibly Keble might have received some money consideration from the latter for abandoning his proceedings about the former lease. But whatever the cause the result was that the lease which ran out its full time, starved the living for 200 years. In 1547, Keble being still rector, dns Ricardus Taylior was returned as his curate, and dns Rob. Aghton and dns Rob. Hall were returned as the two chantry priests of Warrington.† Aghton, unless he was the Haughton or Houghton before mentioned, was probably the priest of Jesus Church in the late friary. On the 15th of June, 1547, rector Keble was admitted and installed a prebendary of Westminster.‡ In 1548, Halle, the incumbent of Boteler's chantry, who afterwards in 1553 was described as a man 70 years of age, and lame of his limbs, had a pension of £4. 1s. 4d.§

In a return of the clergy made in the year 1550, this entry appears under the head of rural deanery of Warrington: "Dns Jacobus Treves cur. ex stipendio dni Edvardi Kebell." Treves was possibly curate at Jesus Church.‖ It would seem from this that the rector, though kept out of his pittance, miserable as it was, maintained at least one curate even after the lease. If one was needed then how greatly is the necessity increased for more now! On the 8th July, 1553, Queen

* "Calendar of Duchy Pleadings," 261, 164, 207.
† Lancashire Chantries, 59.
‡ Le Neve Hardy, iii. p. 351.
§ Lancashire Chantries, p. 60.
‖ Information of Canon Raines.

Mary ascended the throne, and shortly afterwards, having revived the chantries, she ordered the chantry priests at Warrington to receive ij li. a year, but Hall of Butler's chantry had already a pension of £4. 1s. 4d.* In 1 Philip and Mary, 1554, Keble, who had embraced and who to his honour would not recant the Protestant faith at the will of the king and queen, was deprived of both the living of Warrington and his stall at Westminster.† He was afterwards, on 9th May, 1558, presented to the living of Bishop's Itchington, in Warwickshire, where after holding it for ten years he probably died.‡ Keble was a man of spirit, who stood by his principles, and did not shrink from asserting his rights. But by the readiness he shewed to resort to the law on all occasions, he must have been a troublesome neighbour, and especially to his patron, Sir Thomas Boteler. He appears in the Duchy Calendar as a complainant no less than six times during his incumbency, and he probably appeared in other courts in the same character.

XXX.—NICHOLAS TAYLOR was presented to the living of Warrington on 20th November, 1554, on the deprivation of Edward Keble, by John Grimsditch and Richard Penketh by virtue of a grant from Sir Thomas Boteler. Nicholas, the new rector, was the brother of Richard Taylor, the first master of the Grammar School, and the first priest of the Boteler chantry in 1554. In the suit to perpetuate testimony after the death of Sir Thomas Boteler he is called Sir Nicholas Taylor, and is mentioned as having been present when John Grimsditch, after Sir Thomas's death, read his will in Marshall's house. He held the living only a very short time, and was dead before 31st December, 1556.

XXXI.—THOMAS AMERIE was presented by Thomas Boteler, esquire, to the living of Warrington, void by the death of Nicholas Taylor, on the 31st December, 1556. In a deed dated 16th July, 5 and 6 Phil. and Mary,

* Hist. Lan. 1500, and Lan. Chan., i. 160.
† Le Neve Hardy, p. 351, and Information of Canon Raines.
‡ Dugdale's "Warwickshire," 245.

1558, in which he is described as Thomas Amerie, clericus, rector ecclesiæ de Weryngton, he subscribes himself "Thomas Amerye, p'son of Waryngton." William Holcroft, vicar of Weaverham, and brother of Thomas Holcroft, the spoiler, who joins in the same deed, signs himself such vicar.* In 1557, when a return was made of the names of the Warrington clergy, they were as follows:—"Dominus Thomas Amery, Dominus Richard Taylor (master of the Grammar School), the curates were, Dominus Richard Sutton, and Dominus Robert Wright." Sutton and Wright—the latter of whom, when he is mentioned five years afterwards, is said to be 70 years of age—were probably the chantry priests.† At the Bishop's visitation in 1562, when Thomas Amerye again appeared as rector, Richard Taylor was still his curate.

On 31st March, 1565, Amery being still rector, we read that Mr. John Fairclough having confessed an information which had been laid against him that he had slanderously defamed Sir William Norris, Knight, by saying that the said Sir William had a commission to erect altars and to set thereupon the crucifix, with candlesticks and lights, it was ordered by the Queen's Commissioners that he be present in Childwall Church to-morrow, and that at the end of the homily "of Contencion," which the curate shall read, he shall ask the said Sir William's forgiveness, if he be there present, and shall this present day sit in the stocks in the city of Chester by the space of one hour in the Market-place, between one and two in the afternoon, and should do the same at Warrington on Wednesday then next, at the same time. Then he was to kneel and make acknowledgments in Davenham Church. And the said John shall bring certificates from the curates of the said churches, and from the bailiffs and constables of Warrington of the due execution and accomplishment of the premises within a fortnight.‡

Fairclough, who received this extraordinary sentence,

* Lord Lilford's deeds. † Lanc. Chantries, 251-2.

‡ Ibid. 177.

we must suppose was either an inhabitant of Warrington, or had committed some part of his offence there.

In consequence of the new act for establishing religion, passed in the first year of her reign, Queen Elizabeth appointed commissioners to visit every diocese, to regulate church rites, ornaments and ceremonies, and see the provisions carried out of that and another act passed the same year, for suppressing all such religious houses as had been re-erected and set up by the late Queen. The commissioners were to see that all rood lofts and other images, which had been set up in the churches, were taken down and destroyed. In some places the copes, vestments, altar cloths, books, banners, sepulchres, and rood lofts, were burned.* It was in rector Amerie's time that the commissioners visited this neighbourhood to enforce the acts, and it was then probably that some of the old vestments were stowed away and concealed, where at least one of them, after having been thus buried for nearly 300 years, was discovered in 1830. In that year, when some alterations were going on at the parish church, a blocked up doorway near the place of the rood screen was re-opened, and a staircase was exposed leading up to the rood loft, and another staircase leading down into the crypt. Upon one of the steps of the latter, there lay a parcel carefully made up, which on being opened was found to contain a chasuble the work of the latter end of the 15th, or the beginning of the 16th century. It was curiously embroidered on the back and front, but except the diapering or grounding, which was excellent, the work was poor. It had two orphreys with niches, in which were figures wrought in coloured silks after the mode of the "opus plumarium," or feather stitch, of which the golden threads of the diapering, owing to their having been wound round with the pure metal, looked as bright as on the day when they were first put in. On the back was the cross in the shape of a Y with three angels, each with a golden chalice standing by it to receive the Saviour's blood,

* Holinshed's Chron., pp. 1184-5.

two lily plants with pink flowers shooting up one on each side from the foot of the cross. The figures of Abel, Abraham, Melchisedeck, and two of the apostles were recognisable upon the chasuble; but there was another figure of a man in armour bearing a battle axe upon his shoulder not so easy to be recognized, which, very fancifully, as I think, has been supposed to be meant for Thomas of Lancaster, who was beheaded in 1322.* In Saint Elfin's well there was found in 1830, the beautiful amula, or cruet which had been used in the Mass, and had probably been discarded in this rector's time. Thomas Amerie continued to hold the living of Warrington until the year 1574, when he either died or resigned it.

XXXII.—JOHN BOTELER, or BUTLER, clerk, was presented by Thomas Boteler, esquire, of Bewsey, on the 24th April, 1574. On the 27th February, (13 Henry VIII.) the first Sir Thomas Boteler by his will directed the feoffees to make his grandson, John Boteler, the second son of his son Thomas, "a sufficient estate of lands of the yearly value of xx li. for his life." This may be the John Boteler who was now made rector of Warrington, and who in 1 Edward VI. signed himself gentleman in witnessing a lease of Sankey Mills. This rector died in the year 1579. A Cheshire rector, about the same time, John Smallwood of Coppenhall, seems to have been well furnished with carnal as well as spiritual weapons. By his will, 12th July, 1578, he says, "I leave 1 cross bow with the rack to the same to Mr. Tho. Wilbraham, of Woodhaye. My cross bow without the nut and the rack to the same to Mr. Thomas Minshull, and the bolts shall be divided between them according to the bow. To Mr. Thomas Wilbraham a sheaf of 24 arrows and to Mr. Massy of Coddington an arrow case of straw with the arrows therein."

XXXIII.—SIMON HARWARD, M.A., was presented to the living of Warrington on 26th of November, 1579, upon the death of John Boteler, the late rector. He appears

* Archæological Journal, 1870, No. 106, p. 135.

to have been educated at Eton, and he held the living only a short time, and then resigned it.* This rector, whose name is new in this neighbourhood, in December, 1572, matriculated as a pensioner of Christ's College, Cambridge, and went out B.A. as a member of that house in 1574-5. In 1577 he became one of the chaplains of New College, Oxford, and being incorporated B.A. in that university on the 9th July in that year, he proceeded M.A. there. He was admitted as above to the rectory of Warrington in 1579, and was afterwards at Crowhurst, Banstead, Tandridge, and, as it is believed, Bletchingley in Surrey, and Odiham in Hampshire. He was evidently a man of varied learning, and did not let his pen lie idle. At one or more of these places he kept a school, and also practised physic and wrote a work upon it. It is not known at what period he died, but it was certainly not until after the year 1606. He wrote two godly and learned sermons, preached at Manchester, and a number of other works, which are enumerated in the Athenæ Cantabrigienses.† In one of his works on the causes of lightning, he describes a remarkable thunderstorm, in which the lightning burnt the steeple at Bletchingley and melted the bells. He married Mary, the daughter of Robert Langley, at the collegiate church, Manchester.‡

XXXIV.—MICHAEL JOHNSTON, M.A., was instituted to the rectory on the presentation of Sir Henry Scurwen, banneret, on 24th of July, 1581, on the resignation of Simon Harward, the late rector. He was a native of the county of Cumberland, and graduated at Queen's College, Oxford, between 1564-5 and 1573,§ being 23 when he took his degree. A Robert Johnston, of St. John's-street, Middlesex, appears a little later, as an auditor of the Dudley survey, and the rector may have been his kinsman. Johnston only held the living for a short time. Scurwen, who presented him, most likely obtained the right of presentation from Edward Boteler, who was then in needy circumstances.

* Information of the Rev. Canon Raines.

† ii., 478, and in Watt's Bibliotheca.

‡ Chet. Miscell. So. § Information of Colonel Chester.

XXXV.—JOHN ASHWORTH was presented to the rectory either by Ambrose Dudley, Earl of Warwick, or Thomas Ireland, Esquire, on 3rd June, 1589, probably on the resignation of Johnston. He had been collated by Bishop Vaughan to the vicarage of Bolton-le-Sands in 1587, and he had only held that living a year when he was presented to Warrington. He is believed to have been one of the seventeen ministers who, in 1590, made a complaint of the superstitions prevailing in Lancashire.* Nathan Ashworth, who is mentioned without addition in 1623, and who signs himself ludi magister in 1627, and who also often signs the parish books, was probably this rector's son.† In the conveyance which Sir Thomas Ireland took from Holcroft and Caldwell on the 7th May, 1600, John Ashworth attorns as one of the tenants, from which it is probable that he was then tenant of the old friary church, and held services in it for the benefit of the parishioners. The parish register commences in this rector's time and its first entry is on 23rd May, 1591; it is headed thus: "A true copy of an oulde register made in the tyme of Mr. Ashworth, parson of Warrington, beginninge ye 29th daye of Maye, 1591, taken by me Henrye Woderoffe, clarke of ye same parish churche, ye 24th daye of Maye 1611." One of the earliest entries gives the birth of one of those unfortunates of whom Crabbe, "nature's severest painter," says in his register

> Recorded next a babe of love I trace,
> Of many loves the mother's first disgrace.

In 1592, Sir George Beeston, the admiral who served against the Armada, and who had married an Ireland, was in this neighbourhood. In October, 1593, we find recorded the burial of Thomas Systome, gent., "a fision" (physician), which is an early instance of a person of that profession at Warrington; and in September, 1594, there is mentioned the burial of Alice, daughter to M. Ashton, of Bawferlong, a place which is supposed to be in this neighbourhood, but which has not been met with

* Chet. Series, vol. xcvi. † Marsh's Grammar School, p. 66.

here before. In the same year Robert Colleyne, A.M., a minor canon of Chester, was rural dean of Warrington. He held such office from 1591 to his death in 1626.* After an hiatus in the register *valde defiendus* from October 4th, 1595, to 2nd July, 1599, we have these entries:—December, 1600, buried, Ather Hall, *captain.* December, 1604, buried Marye, wife of John Wakefield (her husband was the master of the Grammar School). March, 1605, christened, Catherine, daughter to Robert Martin, "*ludi magis.*" (It is uncertain whether Mr. Martin was the master of the Grammar School or not.) November 20th, 1607, christened, Deborah, daughter to William Harrison, *preacher;* and on the 7th December, 1607, the register records the rector's own burial. His wife probably survived him, for Mrs. Ashworth had a pew allotted her in 1628. For a short time after his death, Henry Hey signs the register as officiating in the church: were he and William Harrison, the preacher above named, both the rector's curates?

XXXVI.—WILLIAM GELIBRAND, B.A., was presented by Thomas Ireland, of Beawsee, esquire, on 1st March, 1607-8, John Butler, Clerk, being one of the commissioners to institute him.† Henry Wooderow, who in July, 1608, signs the register, was not the officiating minister or the rector's curate, but simply acted for the parish clerk; for on the 6th October, 1608, the register records the burial of James Marshall, the parish clerk. In 1609, when the rector signs the register, he signs himself William Gllliburn, so uncertain were names at that time. On the earliest register is written this heading: "A true coppey of an oulde register made in tyme of Mr. Ashworth, parson of Warrington, ye 29th day of Maye, año dñi 1591, taken by me, Henry Woderoffe, clarke, of ye same parish churche, ye 24th daye of Maye, año dno 1611." On the 4th September, 1613, the register records the burial of Mr. Thomas Ireland, *Chirurgeon,* and on the 13th November in the same year is this sad entry, the burial of one over whom there

* Hor. Dec. Rurales. † Chester Register.

was no mourner: "Buried a poure manne, his name unknowne, dyde in Mascrofte" (Martinscroft).—On the 19th July, 1615, the burial occurs of John Webster, *woollen Webster.*

In 1620 there was a dispute about the right to a pew in the church between Massey and others; let us hope that it did not arise like that which old Izaak Walton mentions out of a spirit of pride and contention. The Massey pew was possibly the same pew which until the late alterations of the church had upon it the Massey arms, with this inscription: "Richard Massye, An°. Dn̄i. 1617." "The introduction of pews in churches and the abuse of them," says a late writer, "have led to an inquiry into their history and the etymology of the word itself," of which the more correct spelling, which is used by some churchwardens, is that of *pue*, which seems to be derived from the Latin *podium*. The earliest mention of it occurs in the Vision of Piers Plowman—

> "Among wyves and wodewes ich am ywoned sute,
> Upparoked in *pues*. The parson hit knoweth."

And Shakespere also uses the word—

> "And makes her *pue* fellow with others moan."
> RICHARD III., act iv., sc. 4.

On the 19th September, 1628, in pursuance of a commission from the Lord Bishop of Chester, the commissioners and churchwardens of Warrington signed and approved of a plan of seating the church, by which the several seats and sitting places were appropriated to the persons therein mentioned, and the church with its pews henceforth bore a resemblance to a quantity of sheep pens, where, however, the sheep were meant to be fed, not shorn. According to the Rev. Mackenzie Walcott, the pew system is earlier than the Reformation. Pews differed from "forms" ("settles," or "benches"). Bishop Quiril in 1287, at the Synod of Exeter, cap. 21, says: "Whereas we are given to understand that parishioners do oftentimes quarrel about seats, to the great scandal of the

Church and disturbance of Divine Service, two or more frequently challenging the same seat, from henceforth none shall claim any property in any seat in church, save noblemen and patrons; and if any come to church to say their prayers, let them do it in what place they please." The word is spelt *puwe* by W. Langland in the fourteenth century, and somewhat later *peuis*. Bishop Bonner in 1554 asks "whether there be seats and pews for the parishioners to sit in honestly prepared and *kept after the old usage and custom*," and alludes to the "contention, discord, debate, and strife between the parishioners, especially in time of Divine Service, for sitting in pews and seats in church."

On the 21st March, 1619, the burial of Mary, the wife of *Darius* Dyson, whose Christian name is curious, occurs in the register. On the 24th March, 1620, the rector's own burial is mentioned in it. Though new in this neighbourhood, his name was and is still common at Leigh, to the vicarage of which place Jonathan Gillibrand, who was perhaps the rector's son, was presented in 1662.

CHAPTER X.

Whereto serves mercy
But to confront the visage of offence?
And what's in prayer but this two-fold force,
To be forestalled ere we come to fall,
Or pardoned being down?

XXXVII.—WILLIAM WARD, M.A., who was presented by Sir Thomas Ireland, *baronet* (meaning only knight bachelor), on 2nd May, 1621, upon the death of William Gelibrand, it is said, was of the old Cheshire family of the Wards of Capesthorne;* but there were two William Wards at Oxford, one at University College in 1586, and the other at Magdalen Hall, in 1609, the first said to be of Yorkshire and the other of North Hants.† Neither of these perhaps was rector of Warrington, and no relationship has been traced between him and that John Ward, vicar of Stratford-on-Avon, from 1648 to 1679, whose memoirs have been printed or between him and that other John Ward, a very learned divine, a part of whose quaint epitaph is thus quoted by Fuller:—

Quo si quis scivit scitius,
Aut si quis docuit doctius;
Aut rarus vixit sanctius,
Et nullus tonuit fortius.
"Athenæ Cantabrigienses," ii., 310.

Unhappily, the laws against recusants were in force at this time, and the Warrington register, which has happily no traces of them when living, notices some of them when dead; thus on 9th August, 1623, on the burial of Richard

* Hist. Ches., iii. 358. † Information of Col. Chester.

Kilne, the word *recusant* occurs after his name; and the same occurs on Thomas Strange's burial on 24th August, 1624. Not content, however, with noticing dead recusants, the churchwardens of Prestbury in 1635 took proceedings against them when living, as this entry from their register shows:—"Item spent at sev'all tymes about the bishop's warrant for apprehension of John Scurrier and others, who were not conformable to our Church of England, iijs. x*d.*" On 17th July, 1625, Sir Thomas Ireland was buried in the Boteler chantry.

Strange Christian names too were now becoming the fashion, and in the Warrington register, whereas we had a *Darius* before, so now on 2nd May, 1625, we have a child entered as *Marvellous* Bullinge. At this time the practice prevailed of giving sentences of Scripture or other odd names to children. Amongst them we find—"The Lord is near;" "More trial;" "Reformation;" "Discipline;" "Joy again" "From above;" "Free gifts;" "More fruit;" "Dust." The Christians in the fourth century adopted the custom of giving their children significant names*—and the practice seems to have been revived at various times. One of the burgesses in Parliament for Ludgershall in 1305, was "Johannes Dieu te eyde." A celebrated clown in Shakspeare's day, whom his friends did not intend to be an actor, was "Forget not Tarlton." But in strange names we are far outdone by the Americans, among whom we have Mr. Crabb's child called as follows:—†"Through much tribulation we enter into the kingdom of heaven Crabb;" and a Mr. Beaman called his child, "Jonathan Hubbard Lubbard Lambard, Hunk, Dan, Dunk, Peter, Jacobus, Lackarry Christian Beaman;"† and another of the same gentleman's children was called, "Charity, Free love, Ruth, Grace, Mercy, Truth, Faith, and Hope and Peace, Pursue, I'll have no more to do, for that will go clear through Christian Beaman."‡ A man at Dagenham was called, "Walk in the Truth Ayliffe."

* Dr. Byrth's Life, 420. † Notes and Queries, June, 6, 1863.
‡ Ibid., February 7, 1863, p. 1803.

In 1628 the church was new seated.

In 1630 the Archbishop of York ordered that the floor of the church, which until this time, like many other churches, had been only strewn with rushes under the feet, should be flagged or paved.*

On the 13th February in the same year, the register mentions the christening of Mary, the daughter of Nathan Ashworth, *ludi magister*. Mr. Ashworth, the then master of the Grammar School, was the first to make the tenants of the school lands agree to hold them from year to year at rack rent, and was probably the son of a former rector of his name.

On the 30th March, 1631, Edward Johnes, *chirurgeon*, was buried, and on the 26th August, 1634, Edward Wallis, *currier*.

On 19th September, 1633, it is mentioned in the vestry book that Mr. Ireland, Mr. Bridgeman and the rector were absent from the vestry meeting, the first two on the King's affairs and the rector in the up country; and in the preceding year the bobber was ordered to be discharged and the sleepers were to be left to the *Canon*.†

On the 16th December, 1634, Burtonwood chapel, the centre of a new mission in the parish, was consecrated; and the rector was probably present at the consecration, as his patron certainly was.

In the same year, 1635, there is an entry in the Warrington register, of the christening of Mary, daughter of Mr. John Coe, curate of Warrington; and the oldest grave stone in the churchyard has upon it M. C. 1635, which may relate to this child's burial.

On the 14th August, 1635, the register records that "*John Makin* and *Joane*, wife of Randle Blackhurst, were executed for the murder of the said Randle," and that they were buried at Sankey. In a MS. diary which he kept in cipher Mr. Blackburne, of Newton, records his going to see the male criminal executed.

On the 2nd March, 1637, the burial is recorded of William, son of Mr. Coe, "minister of God's word."

* Vestry Book. † Dr. Kendrick's Notes.

On the 8th Feb., 1638-9, when Mr. Ireland, son of Sir Thomas, made his will, he directed that Mr. Ward should preach his funeral sermon. Mr. Coe, the curate, who signs himself "John Coe, cler.," was a witness to the will, and he attended the funeral, with Mr. Ward. He was afterwards rector of one mediety of Lymm.

On 1st October, 1638, Marie, daughter to N. Goulden, *hatter*, was buried.

On 4th April, 1639, John Miller, *bookbinder*, was buried.

On 22nd Feb., 1639, when Thomas Ireland was buried this was the order of the funeral from Bewsey to Warrington Church:

No poore at all.
First, John Gardner, Tho. Barton.
Tho. Barnes, William Barrow.
Geo. Woods alone.
Penon of Armes by Piers Gerard.
Helme and Crest by Mr. Tho. Ireland.
Cote of Armes by Mr. Jo. Irland, of Halewood.
Mr. Beatly, Physitian, Mr. Atherton, Mr. Barnett.
Mr. Coe [curate of Warrington.]
Mr. Ward, preacher.
The Corpse borne by Gentn.
Mrs. Margaret Ireland, head mourner.
Mrs. Atherton, Mrs. Jeffreys. [Mother of the afterwards too celebrated Lord Chancellor of that name.]
Mrs. Stanley, Mrs. Bancks.
Mrs. Alice Stanley, Mrs. Mary Ogle.
Margaret Barlow.
Mr. John Atherton, Mr. Geo. Jeffreys.
Mr. Bancks, Mr. Tho. Stanley.
Mr. Jas. Bancks, Mr. Geo. Atherton.
Mr, Rich. Allen and his son.
Knights. Gentlemen, etc.

Mr. Ireland died on the 16th January, but according to the parish register, his funeral did not take place until the 22nd February following.

On 31st March, 1641, the register has this entry, "Mr. Peter Leigh, slain at London, and buried at Winwick." In the life of Lord Herbert of Cherbury, he speaks of his nephew, the son of Sir John Brown, as "*having the fortune* to kill one Lee, of a great family in

Lancashire."* In relating this fatal incident, amounting almost to murder, Lord Herbert seems to feel something like satisfaction in priding himself upon it as instancing his nephew's prowess. In 1642 William Lewis, the vicar of Childwall, was ejected from his office of rural dean of Warrington, on the breaking out of the civil war.

Mr. Ward signed the churchwardens' book in Dec., 1643, but his name does not appear there afterwards. He was still rector of Warrington, however, in 1645, when the visitation there took place which is referred to in that scurrilous copy of verses called "Mercurius Ecclesiasticus," though he is not mentioned in it by name. In his time also there was set up in the churchyard that which is nearly the oldest gravestone there, recording the burial on the 5th June, 1645, of Lieutenant John Yeats, late of Macclesfield, born in the county of Salop. On the stone there is a shield of arms.

On 2nd Oct., 1646, when Lancashire was regularly divided into Presbyterian classes, John Dunbabin, Thomas Risley, and Thurstan Peak, all of Warrington, gentlemen, and Peter Brooke, of Sankey, esquire, were appointed lay elders for Warrington.† Mr. Atherton is mentioned as minister for Hollinfare, but none is mentioned for Warrington, which may have led the rector of Childrey, in recording the names of the rectors of Warrington in his church window, to state that Mr. Ward was ejected from the parish in 1646; but that is clearly a mistake, for he is mentioned in 1647 as being still rector, and is then named as one of the licensers of preachers;‡ soon afterwards, however, he removed to Walton-on-the-Hill, near Liverpool, which was in reality a promotion. In 1648, when Heyrick's intolerant Harmonious Consent came out, he was still minister of that place, and he signed it in that character on 6th March, 1648.§ A person named Henry Ward, an A.M. like him, who died at Heysham in 1670 might be a connection of his,‖ but the date of Mr. Ward's death has not been found. Some

* Lord Herbert's Autobiography, p. 16.
† Hist. Lan., ii. 39.
‡ Ibid., 28.
§ Hibbert Ware's Ch. of Manchester, i. 397, app. Hist. Lan., iv. 661.

of the registers which have been given, as well as others which will be given in and before Mr. Ward's time, serve to show the date of some of the businesses and professions then known in Warrington.

1613, Feb. 11.—Buried, Richard Houldcroft, *arrow maker*. A quarter of a century later Lord Arundel recommended that the bow should be still kept up as a weapon of warfare.*

1622, Mar. 11.—Buried, Anna, daughter to Henry Clark, *piper*.

1622, Aug. 11.—Baptised, Anne, daughter to Edward Jones, *chirurgeon*.

1627, June 30.—Edward Bridgman, Esq., and Eleanor Brooke, widow, of Little Sankey, married. This gentleman, who lived at what is now the Black Horse Tavern, in Sankey, was a sufferer for the King.

1629, Aug. 5.—Buried, Mr. Richard Garnet, minister of Hollinfare.

1630, Jan. 1.—Buried, Robert Cheshire, of Warrington, *vintner*.

1637, Jan. 12.—Buried, Eleanor, wife of Ed. Bridgman, Esq.

1642, Sept. 13.—Buried, Sir Robert Vernon—the Lady Mary Vernon, widow, buried April 27, 1667, was probably his relict.

1642, Oct. 7.—Buried, Richard Barrow, *bellman*. This ancient calling, the officer of which once wore a handsome livery and a laced cocked hat, exists no more. But it is noted that there was already a clock in the church at this time.

1642, Jan. 31.—Baptised, John, son to Thomas Allarton, *a soldier*.—This man was probably one of Lord Derby's brigade.

1644.—By the Directory "a fair register book of velim" was ordered to be provided in every parish, in which were to be preserved by the minister the names of all children baptised, with the time of their birth; and also the names of all who were married and buried.

* Hist. Craven, 299.

1645.—April 8.—Baptised, Mary, daughter to Robert Massey, *tobacco pipe maker.*

1647, Feb. 4.—Buried, Robert Booth, *stationer.*

XXXVIII.—ROBERT YATES, or YEATS, who at the time of the formation of the Presbyterian classes in 1646, was minister at Preston,* must have removed, as rector or pastor, to Warrington, soon after, where it is said he came in "by the gift and presentation of Gilbert Ireland, Esq., the patron, and the free election of the congregation." The church it would seem was then in a dilapidated state, for on Jan. 7, 1647, this entry occurs in the vestry book:—"The church is now far decayed in respect of the long disasters as also for repaire."† Mr. Yates, though an orthodox and able divine, was not the divine of his name, who, with Featly, Goad, and others, wrote books against Drs. Mainwaring and Montague. Lieut. Yates, whose gravestone has been mentioned as nearly the oldest in the churchyard, was probably one of his relations.

It was soon found after the classis was established, that the minister's stipend at Warrington was inadequate, and the following orders shew that means were taken to improve it by "robbing Peter to pay Paul":—

On 12° Augustii, 1646. By vertue of an order of both houses of Parl. of the second of May last it is ordered that the yearely sume of fifty pounds be peyed out of ye profitts of ye impropriate rectory of Childwall, in ye county of Lancr., sequestered from James Anderton, Esqr., papist, and delinquent to and for increase of the maintenance of ye minister of the pish church of Warrington, in ye sd. county, the same being a great markett towne, and ye present maintenance belonging to ye sd. church being but xxli. p. annu. and the sequestrators of ye prmisses are required to pay ye same accordingly att such tymes and seasons of ye yeare as ye sd. profitts are due and payable.

The above was shortly followed by this order:—

October 8°, 1646.

Whereas, this Cotee. the 12th of August last have ordered that the yearlie somme of 5oli. should be payd out of the proffitts of the Impropriate Rectorie of Childwall, in the Countie of Lancaster, sequestered from James Anderton, Esqr., papist and delinquent, to and for increase of the

* Hist. of Lan., ii. 40. † Calamy, ii., 409.

maintenance of the Minister of the p'ish church of Warrington, in the said Countie, the same being a great markett toune, and the p'nte maintenance belonging to the sd. church being but 2oli. p. annu. It is ordered that the first rent payable by the sd. order out of the profitts of this p'nte yeare be paid unto Mr. James Smith, a godlie and orthodox divine, duringe the tyme that he shall officiate in the cure of the sd. church. And the sequestrators of the prmisses are required to pay the same accordinglie unto him at such tymes and seasons of the yeare as the sd. proffitts shall grow due and payable. (Plundered Ministers' Accouuts, in the Bodleian Library.)

James Smith, for whom this provision was made, seems either never to have come to the living at all, or to have left it immediately.

In 1647, Mr. Yates signs the register and calls himself rector, but on 6th March, 1648, when he subscribed Heyrick's fierce Harmonious Consent, he simply called himself "Pastor of the Church of Warrington."* In 1647, the church is mentioned as far decayed "in respect of the long disasters by the civil war, in glasse, bells and clock, &c. It is also thought fitt and order'd that the clarke for the time being shall ring the great bell or some other bell at eight o'clock at night, and four o'clock in the morning from Michaelmas to Our Lady Day." In 1649, the struggle for mastery was at its height, between the Presbyterian and Independent parties,

> And Presbyter and Independent,
> Were turned to plaintiff and defendant.

And when the struggle was over, and had ended in favour of the latter, they obtained an Act of Parliament by which all persons were required to take an engagement to be true and faithful to the Commonwealth as then established, without a King or a House of Lords,† which was meant to exclude both Presbyterians and royalists. To this engagement, which was again renewed for a short time in 1652, Mr. Yates, as a Presbyterian, held such a decided objection that he both spoke against it and refused to take it, for which, being proceeded against, he was brought to trial at Lancaster, and

* Hibbert Ware's Ch. of Manchester, I., 397.
† Adam Martindale, Chet. So., p. 92.

on such trial, being convicted, he was sentenced to be executed. Determined, however, not to retract what he had said, he prepared for the worst, and wrote as he lay in prison expecting the execution of his sentence his last dying speech and profession, when he was saved by the unexpected clemency of the judge. Calamy, who supposes the judge to have been Twisden, must have been mistaken, for Twisden was not on the bench until after the Restoration.* Baron Thorp and Justice Puleston are believed to have held the assizes at Lancaster in August, 1649, and to the humanity of one of them Mr. Yates most probably owed his escape; but if his trial took place in 1652, Peter Warburton may have been the merciful judge who saved him. On the 20th June, 1650, a plan, which we presume must have had Mr. Yates's consent, was drawn up for dividing the parish of Warrington, according to which Burtonwood and other places would have been severed and made separate parishes from it.† At this time Warrington rectory was returned as having a mansion house, barn and garden, one half of which was in possession of Mr. Yates, worth 30s., and the other of Mr. Peter Harvie, sen., worth the same sum, under a lease from Thomas Ireland deceased. The whole tithes were worth £151. 1s. 8d. It was reported at the same time that Mr. Yates was a man of good life, but that he dissented from and would not submit to the present Government and neglected to observe the days of humiliation and thanksgiving enjoined by the present Parliament. He received from the patron 20s. a year and tithe corn in Warrington liberties, and a tithe barn belonging to George Booth, Esq., worth 6os. a year and some small tithes worth £20l.‡ On the 16th August, 1651, King Charles II. successfully fought his way over Warrington Bridge, the Duke of Buckingham being with him, and this entry in the register seems to show that the battle cost the latter's servant his life.

* Calamy's Account of the Nonconformists, ii. 409.
† Hist. Lan., iv. 812. ‡ Parl. Inq. MSS. Lambeth Library.

"1651, August 26th, buried Walter Hoape, servant to the Duke of Buckingham." Another notice of a sufferer in this fight occurs in this extract from the Stretford register:—"Mary moores the dauter of John moores of sale comonly caled lane end being kild at wooster fight was babtised the first day of feubuary annoq. dommni 1651 [i.e 1652.]"* On the 14th May, 1652, and again on the 18th May, 1654, but not in 1653, which might, therefore, be the year of his recent trouble, Mr. Yates signs the parish books. In 1653, when the fanaticism of George Fox's followers was at its height, Thomas Briggs, who was one of them, went through many cities, towns, and villages, proclaiming this message: "Repent, repent, for the mighty and terrible day of the Lord God of power is appearing, wherein no worker of iniquity shall stand before Him who is of purer eyes than to behold it, for He wills not the death of a sinner, and if ye repent and turn to Him He will abundantly pardon." Being in the church (or as he called it the steeple-house) at Warrington, and speaking a few words after the minister had done, he was violently knocked upon the head, after which a man taking hold of him, and violently smiting him against a stone, pulled out a handful of his hair, upon which Briggs mildly taking it up from the ground, only said, "Not one hair of my head shall fall without my Father's permission."† In 1654 three church leys were laid and ordered for re-casting the bells, repairing the clock, cleaning and repairing the alleys and church wall and other repairs of the church.‡ In 1655, two men were fined 2s. 6d. each at Preston for "making a tussle in the church." Did their irreverence arise out of some similar interruption to that above recorded of Thomas Briggs? In the same year there were collections in many parts of England for the Protestants of Savoy, to whom Cromwell proved so true a friend; but the Warrington register contains

* The battle of Worcester was fought on 3rd September, 1651.
† Sewell's Hist. of the Quakers, i. 116. ‡ Dr. Kendrick's Notes.

no notice of any such collection at Warrington. The next year there is this mysterious letter, which seems to show that Mr. Yates had made some assignment of his living :—

May it please yr. honour,—My last is of the 25th ult. from Warrington, wherein I gave yr. honr. an account of what bargain I had made with Mr. Hasleden, since which I have received yrs. of the 11th and 18th. All the money Samuel Gillon could procure me was £20, which I received and left at Warrington until my goeinge thither to-morrow with money to discharge the contract with Hasleden according to agreement. If about £50 more will buy him off the remainder of the liveinge (which probably meant the old lease of the Rectory of Warrington) we shall deale for it. Samuel hath paid £10 to Mr. Garard, in all £30 towards £176. I know not what to do with him. If I distraine he is utterly lost. He promised at Warrington fair now past, and at Leagh fair which is ten days past, to pay the full of £100. We should be receiveing what we can, and keep the assignement of *Yates liveinge*, &c.—Hon. sir, your obliged servant,

GAWEN HUDSON.

Chester, 3 December, 1656.
(Addressed) the Hon. Richard Bradshawe,
English Resident,
Hamburgh.*

While Mr. Yates was rector there seems to have been no lack of ministers at Warrington.

On 18th February, 1656, Debora, daughter of Mr. Sheapley, minister, was buried, and in September, 1661, Anna, wife of Mr. Eaton, minister of the Gospel, was buried. On 14th August, 1656, Mr. John Holland, minister, married Esther Barnes. In 1656 there is this entry of a Warrington gentleman's marriage at Stretford, after the new manner :—"Aug. 28, 1656, were married togeather Edward Byrom, of Warrington, in the countie of Lancaster and Martha Worthington, of the parish of Wilmeslow, being published three Lord's days in the parish church of Wilmeslow at the close of the morning scervise and nothing aleaged but that they might bee joyned togeather in marriage, and they were married before Colonel Henry Bradshaw, Esqr., one of the justices for this countie." On the 8th Aug., 1658, Mr. Newcome says he preached for Mr. Yates, who had the ague.

* MSS. letters in possession of Miss Ffarington, of Werden.

On the 30th July, 1660, when an order was made for two leys for putting up the King's arms and other purposes, Mr. Yates, in signing the order, styles himself rector of Warrington, and on the 16th June, 1662, when the annual church rate was laid, he signed it, adding these words after his signature: "I subscribe to one church ley for the necessary use of the church and not otherwise." And this was the last time he signs the book. In the same year there were two collections made by him in the church, one on 16th July for the royal fishing, and the other on 27th of the same month for the Protestants in Lithuania. The collection for the royal fishing, which was general throughout the kingdom, was to re-establish the home fishery, begun in 1623, which the public troubles had interrupted. In August, 1662, Mr. Yates gave up his living and went out under the Bartholomew Act, but he had enemies, who some little time after brought him into trouble under the Five Mile Act, and under suspicion of his being implicated in the Yorkshire plot, and he was in consequence again sent to prison. One George Barrow, a currier, having sworn that in January, 1663, he was offered a lieutenant's commission and 28s. a week if he would rise against the Government, in connection with the above plot, seems to have implicated Mr. Yates and others, and in Mrs. Green's Calendar of State Papers there is a letter of Lord Derby's, who evidently disbelieved the whole story, in which he asks what he is to do with Mr. Robert Yates and others? Mr. Yates, whose lot was hard in thus being made a sufferer under the ruling powers of both sides, who could not both be right nor he wrong, was not left without sympathy, for on the 2nd February, 1663, Mr. Newcome and Mr. Illingworth, with Mr. Naylor, were engaged in trying to make friends for him and others then "unjustly imprisoned." Mr. Newcome, who records this says, "I could have put off this thing, but it was a duty, and who knows how soon any of us may be in a like condition?"* The efforts of these friends

* Newcome's Autobiography, Chet. So.

were happily successful in obtaining his release from the unjust charge. In 1672, when Charles II. resorted to the exercise of his illegal dispensing power of granting licenses to preachers and meeting houses, Mr. Yates and others in Warrington readily availed themselves of it, as the following official entries shew:*—"25 July, 1672, the house of Robert Yates, in Warrington, Presbn. Licence to Rob. Yeats, of Wn. to be a general Pr. teacher. Sept. 5, 1672, Licence to the court house att Warrington, Pr. Sept. 5, 1672, Licence to the house of Sam. Nicholls, of Warrington, Pr. Sep. 5, 1672, Licence to the house of Sam. Leech of Warrington, Pr. Dec. 9, 1672, Licence to the house of Rebecca Neild of Warrington." But when Mr. Yates attempted to preach under his licence in a public meeting-house he was violently interrupted.† If this preaching took place in the court house the people who disturbed him were probably resenting the use made of such a place as a Presbyterian meeting-house under the King's usurped power. Shortly after this interruption Mr. Yates was seized with a palsy, which continued during the rest of his life, and for more than a year before his death. rendered him incapable of further work.‡ It is said that both before and after the licence he had preached publicly to many of his former hearers.§ He died in Nov., 1678, and his son Samuel, who was born at Warrington on 18th November, 1656, succeeded him in the Presbyterian ministry.

Mr. Yates, as he proved himself by enduring persecution for conscience sake, was a courageous and consistent minister, being ready even to die, if necessary, for the cause he loved; and though he lived in troublous times, he preserved his integrity to the end of his life.

The following extracts from the parish registers, while he was rector, are given to show some of the Warrington callings or circumstances in his time:—

1652, December 1st.—Buried, Mr. John Chadwick, the *apothecary*.

* Record Off., Dom. S., Car. II. No. 185, pp. 211, 271, 238, 276.
† Calamy, vol. ii., p. 409. ‡ Ibid.
§ Manchester Socinian Controversy, 160.

1653, April 17th.—Baptised, John, son to William Martin, *flaxman.*

1653.—Baptised, Martha, daughter to William Booth, *postmaster.*

1654, July 14th.—Buried, Jacob Dyson, that did die in London.

1659, July 2nd.—Buried, Thomas Mather, the *attorney.*

1660, September 30th.—Buried, John Boulton, of Bewsey, the *gardener.*

1662, February 12.—Alice, wife to James Gillman, of *The Royal Oak.* (This is an early instance of the use of this public-house sign.)

CHAPTER XI.

'Tis not enough to help the feeble up,
But to support him after.

TIMON OF ATHENS, act i. s. 1.

XXXIX.—SAMUEL ELLISON, who signs the register as rector, in 1662, and is called rector in the inscription in the Childrey window, was probably a graduate of Cambridge. He signs the churchwardens' book for the first time on 16th July, 1663, and there calls himself rector, but how or by whom or when he was presented or of what family he was has not been ascertained. On the 25th August in the same year, when the first parish terrier was made, Thomas Cheany and Thomas Leigh, the late churchwardens, and John Earle and John Newall, the then churchwardens, signed it, but it is not signed by the rector. The terrier, which is very short, shows that there were then spacious barns and outbuildings belonging to the rectory (which when tithes were collected in kind, would be necessary), and that the old lease of the rectory had still seventy or eighty years to run. His death is mentioned in the Childrey window as happening in 1664, and on the 2nd of May in that year he was buried at Childwall, of which place a David Ellison was rector in 1651. The Reverend Henry Finch, who was baptised at Standish, in 1633, and died at Platt, near Manchester, in 1704, is said to have been minister of the Gospel at Warrington, about October, 1663, where his son, Peter Finch, was then baptised.* The following entries in the register appear in Mr. Ellison's time:—

* Manchester School Reg., Chet. So., p. 10.

1662, Dec. 23.—Buried, Margaret Mather, a *quaker.*

1663.—Buried, Sarah West, a *quaker.*

1664.—Baptised, Dorothy, daughter of Peter Massey, *doctor of physic.*

1664.—Baptised, Randle, son to John Hatton, *felt maker.*

And lastly this sad one,

1664, Jan. 1.—Buried, a poor man that died in Little Sankey, his name not known.

XL.—JOSEPH WARD, who signs the register as rector from 1664 to 1688, is also mentioned in the Childrey inscription, but when or by whom he was presented has not been ascertained. Like his predecessor he was probably a Cambridge man. In 1670, while he was rector there was an archiepiscopal visitation at Warrington, to which the churchwardens repaired from a distance, as we learn from this entry on the occasion, in the Prestwich register:—"Paid for going to Warrington, to meet the visitors from York, 2s." Mr. Ward died and was buried at Warrington, 9th Dec., 1690. George Ward, who became vicar of Leigh, in 1696, was probably one of his family. The following are extracts from the register in Mr. Ward's time:—

1666, Oct. 29.—Buried, Mr. Thomas Harrison, the *attorney.*

In the January of this year, there were 14 funerals, seven being the usual average, the excess may have been caused by the plague.

1666.—Buried, James Merry, a stranger.

1669.—Robert Ridge, of Marple, who was married at the Collegiate Church in Manchester in January 1641, to Helen Shipley, was buried at Warrington.*

1670.—Buried, Thomas Ackers, *hemp dresser.*

1674.—John Turner married Alice Stockers, *reeder.*

1677, June.—Buried, John Atherton, *silk weaver.*

1677, Sept.—Baptised, Esther, daughter to Thomas Mather, *tobacco man.*

1677, Dec.—Buried, P. Goulden, *pin maker.*

* Memorials of Manchester Streets, p. 205.

1679.—Buried, John Wright, Master of the Grammar School.

1680.—Buried, Mr. John Heapie, *minister* of Burton-wood chapel.

1683, April 9.—Buried, Edward Bird, sen., the *pin maker.*

1689, April 11.—Buried Thomas Gorman, a *soldier.*

,, May 26.—Buried, Lieut. William Atkins, in Col. Stewart's regiment of foot, living in St. Martin's parish, Westminster.

In the church registers about this time, these streets and places in the town are mentioned—Bridge-street (which was at first called Newgate), Friars'-gate, Sankey-street, the Corn-market, Heath-side, Town's-end, Church-street, Bag-lane (now Battersby-lane), and Horsemarket.

XLI.—SAMUEL SHAW, A.M., was presented by James Holt, esquire (the guardian and curator of John Atherton, esquire, an infant), on the 10th January, 1690. On May 22, 1688, being then master of the grammar school, he signed the churchwardens' book after the rector. Before coming to Warrington he had been for some years master of the grammar school at Wigan, where he was well known as a scholar, who wrote verse with ease. On the 31st March, 1684, when Roger Bradshaigh, of Haigh, baronet, a useful public man, died, he wrote a copy of verses on the occasion, which, as they have never appeared in print except at the end of a sermon preached at the deceased's funeral by "Silver-tongued Wroe," are re-printed here—

Hic jacet in Tumulo Pacis Patriæque satelles;
Qui coluit Caroli fœdera, jura Dei.
Cujus dicta simul Clarissima facta ferebant,
Vultu lætus erat, Liber et ille Manu.
Hunc dilexerunt omnes, hunc Cæsar amavit:
Hunc exornavit Gloria, Forma, Lepos,
Vivat et immensum vigeat productus in ævum:
Morbis, Morte vacet: sic petiere pii.
Fata tamen vincunt; illorum nemo Catenam,
Solvere, Conatus frangere nemo potest
Fallor, non jacet hic: Animus transivit ad Astra
Lucida; et hic tantum Pulvis et Umbra jacet.

Not content with commemorating the death of his friend and patron in Latin, Mr. Shaw wrote upon it this elegy in English, which we believe has never before been printed:—

What mean these eccho'd groans and panic fears
And showers of tears ?
Why does a gloomy fog choak and destroy
Our Easter joy ?
Why one day public mirth and on the morrow
As publick sorrow ?
What's the surprise, whence is this mourning bred ?
Alas ! the great, the good Sir Roger's dead.
In loyall veins if loyall blood e'er ran,
This was the man.
Did love and peace 'mongst mortals ever rest ?
Here was the breast.
Did justice ever dwell with humane state ?
Here was its soul, here was its seat.
If heart and tongue true unisons e'er were,
Then it was here.
And had the Virgin Church a true bred son,
Then this was one.
Does charity once in an age appear ?
She tooke her lodgings here ;
And yet this loyall, loving, peacefull, just,
Sincere, kind, genuine son must yield to dust.
Tell not this news in Cæsar's Court, lest he
Should mourn as much as we.

Tell not the loyall party this, lest they,
Losing so strong a fort, should fear betray,
Conceal this mournfull sence from just men's sight,
Lest feebled justice take a second flight.
Let peaceful souls be strangers to this fate,
Lest it alarm, and ruffle their calm state.
O tell it not to Sion's sons ! lest they
Amaz'd, forbear to thank, forgett to pray.
Where charity now moves in largest sphere,
Lest it close up her hands ; tell it not there.
This news despoils of joy, this robs of rest
The loyall, loveing, just, and hospitable breast.

But 'tis too late ; fame cannot be withstood,
(Fame swift to broach bad news, slow to bring good)
Then let this publick mouth loudly proclaim
The old man's glories, and the young man's name,
Tell it abroad ! that though a glorious starr
Is set, yet still another does appear.

Tho' the old Phœnix from our coast is flown,
Yet here's another strong and sprightly grown.
One that inherits with impartial hand,
His father's vertues with his father's land.
May he doe equall good in equall space,
As worthy heir of such a worthy race ;
And when life's stock shall all exhausted be,
Then may he scale the walls of blest eternity.

When Bishop Cartwright entered upon his diocese in 1686, and came to Wigan, of which he was rector, Mr. Shaw congratulated him in a complimentary Latin ode, which produced so favourable an impression on the bishop that he most probably recommended him for that higher piece of preferment, the Grammar School at Warrington, to which, having been presented by the patron, he was licensed by the bishop on the 28th Jan., 1687-8.* Not long after his appointment to the rectory of Warrington he became one of the King's preachers in Lancashire, an office which, having been originally instituted by Queen Elizabeth at a time when there was a great lack of learned persons, to strengthen the then feeble knees of the reformed doctrine, was afterwards regulated by James I., "out of zeal to God's glory and care of the souls of many thousands of His Majesty's subjects in the county of Lancaster, there being great want of maintenance for preachers in most places of that shire." The number of these preachers was four, who divided a stipend of £200 between them, and were to preach among the impropriations there subject to the appointment of the bishop.

In this office, to which he alludes in the terrier of 1701, he was not idle; for in a letter to Bishop Stratford, in 1693, he says that he, and others for him, had preached above forty sermons in the previous half-year. His principal charge as such preacher was Hollinfare, where he preached two sermons a month until a regular curate was found in the person of the Reverend John Collier, father of our Lancashire humourist, Tim Bobbin.† Mr. Shaw seems to have had a voice in the appointment of the other King's preachers; for Mr. Armstrong, on being

* Marsh's Boteler Free Grammar School, p. 67. † Ib. 68.

appointed by the bishop as one of them, wrote to Mr. Shaw, promising that the duty should be duly performed.

On the 12th March, 1691, the register mentions the burial of Mr. Nathan Golborne, minister. He might have been one of the rector's curates or of those who preached for him; but on 19th July, 1692, a Peter Collier, in signing the parish book, calls himself Mr. Shaw's curate.

In 1696, the steeple of the church, which two years before had been found to be out of repair, was taken down and rebuilt.* The ornaments found on the top, when it was again taken down in our day, were part of the then patron's arms. In 1697, when Bishop Stratford and his Archdeacon set on foot the Warrington Clergy Society for assisting the widows and families of clergymen, Mr. Shaw took a warm interest in promoting its success.

At the beginning of the Vestry Book in 1700, there are the following entries:—

For ye making up of ye proportion of £5. 3. 4. to Burtonwood, Mr. S. Borron is to pay 4d. for a church ley for meadowing in Arpley, and Mr. Earl 8d. a church ley for Mount Hill, to ye churchwarden of Burtonwood.

For some reason the Mount or Mote hill, as far as the church rate was concerned, was then reckoned part of Burtonwood. One of the rules to be observed was that the churchwardens were not to charge anything for drawing or making their accounts *if they could write*; and another was that if a strange minister preached at the parish church, the wardens should not spend more than 2s. upon him in expenses.

On 9th May, 1700, when the church was ordered to be beautified, Robert Shaw signs the warden's book as the rector's curate.

On the 27th May, 1701, when another terrier of the living was drawn up, the parsonage house, which was evidently not then in the rector's possession, is described as having eight bays or thereabouts, and the barn and stable as having three. Another building is described as

*Dr. Kendrick's Notes.

being in the rector's possession, and in good repair. There was a garden *within the moat*, another abutting on the churchyard, another lying to the tithe barn, belonging to the Earl of Warrington, and a little orchard called the Ring, on the south side of the moat, all of them containing together about an acre of land, and forming the whole of the glebe. The lease of the parsonage made by the former rector Keble, for 200 years, is referred to, and it is said that in it the lessees had covenanted to pay the rector for the time being £20 a year, and to find him a sufficient priest to officiate in all sacramentals and services belonging to the church, and that the owners of Bewsey, to whom the lease belonged, had, from time to time, paid the said £20, and in lieu of finding the rector such a sufficient priest, had allowed him the small tithes. There were two chapels, Hollinfare and Burtonwood, in the parish, that at Hollinfare was only supplied when the rector officiated there as King's preacher, but Burtonwood was supplied by a resident minister, Mr. William Sumner. The rector and his churchwardens, Thomas Heywood, Edward Eccleston, Thomas Bird, and Alexander Clively, sign the terrier. In the year after his appointment to the Grammar School, Mr. Shaw, with the help of some contributions from friends, one of whom, Mr. Sherlock, the rector of Winwick, left five pounds for the purpose, rebuilt the school house, upon which, until it was taken down in 1862, there remained this inscription, "1688, Samuel Shaw, A.M." In 1696 he erected the gallery, which formerly stood at the west end of the church, upon which he placed the following inscription:—

Permissu Johannis Atherton armigeri ecclesiæ hujusce patroni contignationem hanc construxerunt, S. Shaw, ecclesiæ rector; F. Chesshyre, M. Page, Æditui, 1696.

Above the inscription was carved a shield with the Atherton arms. One of these churchwardens, Mr. Page, whose name occurs on one of the Warrington tokens coined in 1672, and who had been postmaster, incurred the rancorous hate of Mr. Slynehead, who in his printed books

charges him with having been the promoter in an ecclesiastical suit brought against him.

On the death of James II. on 16th September, 1701, there was a ridiculous story told that the big bell of the parish church tolled of its own accord.

The rector was active in the discharge of all his duties, and in his time under his direction the steeple of the church was rebuilt and the Atherton crest placed upon it to commemorate it. At his own expense also he gallantly undertook a lawsuit, and recovered some of the funds of the school which had been unlawfully abstracted. His merits could not remain unobserved, and in the year 1707 he was presented by the Crown to a stall in Chester Cathedral. On 7th June, 1709, a sermon entitled the "much greater blessedness of giving than receiving" was preached in the parish church of Warigton (sic) in Lancashire at a meeting of the clergy of the archdeaconry of Chester for the relief of the poor widows and orphans of deceased clergymen of the said archdeaconry by the rt. rev. William, lord bishop of Chester; and in the same year greatly to Mr. Shaw's satisfaction, as it brought another labourer into the vineyard, Trinity chapel was built; however, as was not unlikely, there arose some difference as to the respective rights of the rector and the curate of the new chapel; but the two came to an amicable agreement, which was confirmed by the bishop in 1714.

In 1713, there seems to have arisen some difference between the rector and Mr. Legh as to the latter's right to appoint a churchwarden, which induced Mr. Shaw to write him the following letter:—

Warrington, March ye 30th, 1713.

Honrd. Sr,– However I may be represented yet you may assure yor. self yt I will not in ye election of A church-warden, or upon any other account, do anything purposely to oppose you, and I am fully perswaded yt you will not be displeased if I am backward to betray ye Rights of ye church committed to my care. If yor. business would allow, I cd. wish yt you wd. be present at ye election, yt you might see wth. yor. own eyes it is mine earnest desire (according to ye direction of ye Apostle) yt nothing may be done throu' strife or vain glory; and yt ministers may not despise ye Parishioners, nor Parishioners trample upon God's minis-

sters. Good Sr, if to pray for yr. deliverance when you were in danger, if to run to ye church with my scholars to bless Gd. upon the joyfull news of yor. being acquitted, if to vote on your side, (tho therby I disobligd some friends, not to say Benefactors) if alwaies to speak well of you, and to defend yr. cause even in the presence of yr. E. of Warrington; if these are testimonies yt I love to oppose you, I must needs think yt I labor under an hard fate. I had almost forgot to tell you yr. Mr. Stretch is not tenant to ye E. of Warrington (if his words can be believd) and my kindnes to him in making choise of him for A warden was because he is A good man, frequents ye church and ye Sacrament, was formerly my usher, and alwais respectfull to me. I heartily thank you for yor. Patience in hearing me truly to represent matters at ye meeting of ye feoffees, and for all yor. former favors, and I wish I had had yor. hand and seal, wch. I believe you would never have started from. All or services wait upon yor. self, yr. Good Lady, Madam Legh, and all yor. worthy family; and more especially his, who is kd. Sr.

Yor. much obligd, and most humble and
Faithfull servt. SAMUEL SHAW.

the election of Wardens is on Tuesday, Easter week

This
For Peter Legh Esqr.
At his Lyme.

CHAPTER XII.

In 1712 and 1717, through Mr. Shaw's precaution, two other terriers of the parish were taken, but they do not differ from the one formerly taken before his time, which he seems formerly to have had the credit of being the first to make. In 1716 John Collier, a literate, who in 1706 and 1711 had been clerk and schoolmaster of Stretford, and had been Mr. Shaw's curate at Hollinfare in 1712, and was still such curate, was admitted to .deacon's orders, "ad peragendum officium diaconi." The rector had a collection in the church for the Protestants in Great Poland and Lithuania, at which £2. 11s. were collected; and in the same year, Mr. Collier received from the Duchy £4. 12s., being the sum at which the original endowment of the Massey chantry was commuted when the chantries were suppressed; while he had the benefit of the seats in the gallery, the interest of some money, and the rest of his maintenance was made up of contributions. To Mr. Shaw belongs the credit which Tim Bobbin ascribes to the rector of Warrington of having assisted his father and the family. "In the reign of Queen Anne," says Tim, "I was a boy and one of the nine children of a poor curate in Lancashire, whose stipend never amounted to thirty pounds a year, and consequently the family must feel the iron teeth of penury with a witness. These, indeed, were sometimes blunted by the charitable disposition of the good rector; so I, Tim Bobbin, lived as some other boys did, content with water pottage and buttermilk till I was between 13 and 14 years of age, when Providence began to smile upon me in my advancement

to a pair of Dutch looms, when I met with treacle to my pottage and sometimes a little in my buttermilk or spread on my jannock."* In Tim's original memoir he puts the initials, "Mr. H., of W—n," as the rector who assisted his father and the family; but Mr. Haddon, to whom these initials correspond, was never rector in any part of Queen Anne's reign, and we shall, therefore, probably not be wrong in ascribing to Mr. Shaw the assistance which Tim so gratefully acknowledges.

On March 12, 1714, an altar piece was ordered to be erected, and the ceiling of the chancel to be repaired where necessary.†

The rector, whose wife died at Wigan, where she is commemorated by a brass still remaining on a pillar of the church, was himself called to rest at Warrington on the 27th September, 1718, where the register, which mentions his burial on the 30th of that month, calls him rector and schoolmaster. His burial occurring so soon after his death seems to show that he died of some infectious complaint. He showed his attachment to his old cure of Hollinfare by leaving it a legacy to increase the living. In 1716, as we have seen, a collection was made in the church for the Protestants in Great Poland and Lithuania. He was formerly commemorated in the church at Warrington by an engraved slab in the chancel, on which within a lozenge, was this inscription:—"H. S. E. Samuel Shaw, hujus ecclesiæ rector necnon scholæ a domino Thomâ Boteler in proximo fundatæ magister. Utramque ille provinciam arduam licet imprimis et operosam, haud minori cum litérarum et eruditionis incremento quam animarum compendio obivit quibus per annos 28 fide et feliciter invigilaverat nunc primum inter oves pastor obdormivit Christi 27th September, A.D. 1718, ætatis suæ 68."

The register on the 15th February, 1728-9, records the burial of the Reverend John Shaw, of Warrington, M.A., who was probably the rector's son.

* Waugh's Village of Milnrow, 1851. † Dr. Kendrick's Notes.

The following entries in the register occur in Mr. Shaw's time:—

1691, February 17th.—Buried, John Patterson, *a poor cripple*, that was killed by *a soldier*.

1696, December 11th.—Buried, Alexander Frederic Hawkins, *physician*.

1697, March 2nd.—Buried, John Ingham, *a soldier*.

1697, April 19th.—Buried, John Pea, *a blackamoor*.

1705, June 9th.—Buried, George Bosquet, *physician*. He was probably a refugee who had fled here after the revocation of the edict of Nantes.

1706, September 10th.—Buried, Mr. Joshua Brain, lieutenant to Captain William Bradshaigh, under the command of Colonel *Roger Bradshaigh*, probably the son who is commemorated in the rector's elegy on Sir Roger.

1709, April 7th.—Buried, John Cock, *a soldier*. September 18th.—Michael, son to Valentine Virogh, *a palatine*. This man was one of the 7,000 who had been driven from the palatinate by the French.

1710, September 10th.—Buried, John Booth, *physician*.

1716, April 7th.—Buried, James Kelly, *a soldier*. July 28th.—Buried, Jacco, *a blackamoor*. October 13th.—Buried, William Findley, *a trooper*.

XLII.—THOMAS EGERTON, M.A., was presented by the patron, Richard Atherton, Esq., of Atherton, on 22nd January, 1718-9. He was the son of Sir John Egerton, Baronet, of Wrynehill, and graduated at Brasenose, B.A., 16th of March, 1714, and M.A. 21st June, 1717.* In 1719, he had for his curate the Reverend Robert Horrabin, who in that year preached a sermon at St. Peter's, Liverpool, in behalf of the charity school† then lately erected there.‡ On the 28th February of that year a new clock was ordered for the church and the next year a new communion table and other ornaments were ordered for the chancel.§ In 1722 Mr. Collier, the curate at Hollins Green, became partially blind. On

* Information of Col. Chester. † The Liverpool Blue School.

‡ Proceedings of Liverpool Historic. So., vol. 5, new series, p. 75.

§ Dr. Kendrick's Notes.

the 16th April, 1723, the rector consented that Thomas Patten, of the Corn Market, and Giles Fairclough, merchant, should at their own costs and charges, have liberty to erect an additional building of the compass of twenty feet square or thereabouts, adjoining Mr. Massey's chapel, and to build and place therein a gallery and such seats as they should think proper and to set or dispose of the same to the parishioners, obliging themselves and their heirs and assigns to provide sufficient lights and to keep up the new building for ever in good repair. Robert Hughes, who was then the curate, signs the agreement, which on the 9th July following was confirmed by the bishop's faculty. On the 3rd April, 1722, Mr. Egerton was appointed to the rectory of the beautiful church of Sefton, by George, Earl of Cardigan. He resigned the living of Warrington on the 23rd of April, 1723, and on the very next day he was appointed to the rectory of Cheadle, in Cheshire, by Lord Bulkeley, on the death of Edward Poole, the late rector. After resigning Warrington he continued to hold the two livings of Sefton and Cheadle, and was still a pluralist, though a less remarkable one than the Honourable and Rev. John Stanley, D.D., who was first rector of Lavant, then of Liverpool, then of Bury, then of Halsall, and was twice rector of Winwick, where he died on the 16th May, 1781, and on whose epitaph it is stated that he held all the above preferments *conjunctim aut divisim*. But even Rector Stanley's pluralism quails before that of Sir John Mansel, rector of Wigan, in the time of Henry III., who was provost of Beverley, treasurer of York, chief justice of England, one of the privy council, chaplain to the king, ambassador to Spain, and Lord Chancellor of England, in which last capacity says Lord Campbell, he presented himself to all the livings in his gift that became vacant in his time, amounting, says that author, to several hundreds, and who after all died in poverty and exile. This evil of pluralities so disgraced the Church, both before the Reformation and after, that one can but wonder that she ever survived it. Mr. Egerton, who married Frances, the daughter of John Beres-

ford, Esq., of Beresford, and who continued to hold both the livings of Sefton and Cheadle to the end of his life, died without issue, at Preston, in 1763. In the account of the Egertons of Oulton there is a letter from Mr. Egerton, the late rector of Warrington, dated 29 Jan. 1731-2 and written to Philip Egerton, in which he says, "The death of your uncle giving some delay to your affairs, may make some of the creditors uneasy, but if any process or subpœna come to you upon that account, please to send me word and I will take care that an appearance be put in without trouble or expense to you."

XLIII.—JOHN HADDON, M.A., presented by Richard Atherton, Esq., of Bewsey, on 21st June, 1723, was the son of the Rev. Peter Haddon, vicar of Bolton-le-Moors. He was an intimate friend of John Byrom, the poet, and was sent to Brasenose College, Oxford, where he graduated B.A. 12th October, 1719, and M.A. 18th June, 1723.* Byrom, writing from Oxford in October, 1722, says, "We bowled and read Haddon's verses," and in July of the following year he again writes: "We came from Oxford to Windsor with Mr. Haddon." In the following August he writes: "I have John Haddon's merry rhymes."† So that Mr. Haddon, who had now become rector of Warrington, indulged, like Byrom, in verse, but we have not succeeded in recovering any of his lines. A tombstone in the churchyard, in memory of Richard Waterson, who died on the 3rd November, 1724, records that he gave the interest of fifteen pounds for a sermon to be preached on the 9th April yearly, in Trinity Chapel, and that his sister, Ann Royle, left ten shillings a year to the rector, for a sermon on the anniversary of her funeral. In 1725, Mr. Collier, who was still officiating at Hollinfare, and to whom the rector, like his predecessor, Shaw, was a kind patron, was required to take upon him priest's orders, and he appeared at Chester in the June of that year, and was then admitted to such orders. Towards the beginning of the last century many lay persons in our northern cures

* Information of Colonel Chester. † Byrom's Remains, Chet. So.

officiated in the poorer districts without being required to be admitted to holy orders; in the reign of George I., however, the bishops determined they would no longer permit this, but in future require that all persons so officiating should be ordained to their office. But as this change would prove a hardship to those who were already serving in the small northern cures, the bishops arranged that all such persons should be admitted to orders without undergoing any examination.* It was evidently in compliance with this ordinance of the bishops that Mr. Collier now entered the priesthood. In 1724 it was ordered by the vestry that for the future nothing should be spent at the parish charge in entertaining strange clergymen. In the year 1726 Mr. Collier's wife died at Hollinfare, and soon after, having become blind, he resigned both the cure and the school, which he held together; having, says Canon Raines, "neither lived himself nor taught his son to live like the pupils of Père de la Salle and the Christian brothers, but rather like the Otways, the savages, and the Chattertons."† More accommodation being now required in the church, a faculty was obtained on the 14th March in the same year for erecting the gallery which formerly stood under the belfry of the parish church. On 28th December, 1725, a workhouse was ordered to be hired, purchased, or built, and two years afterwards some land in Church-street was purchased for it, and in the same year 1727 the east gallery of the church was erected.

In the year 1727 a tablet with the following inscription was placed in the chancel of the church:—"Frances, daughter of Peers Legh, of Bruch, Esq., and Abigail his wife, ordered this monument to be erected in memory of her father and mother and of Peers Legh, her half brother by a former wife. She was born June the 9th, 1670, and died February the 17th, 1727. She married Peter Legh, of Lyme, Esq., and was interred in the burial place of that family in Winwick church. The sums given by this

* Southey's Scenes and Prospects of Society.
† Notitia II., Chet. So. part 2, 241.

lady to pious and charitable uses were as follows:—To the school of Dysley, in the county of Chester, £100; to the Charity School behind Trinity Chapel, in this town, £100; to the poor of Warrington, £100; to the poor of Poulton and Fearnhead, £50; to the poor of Newton, £50; also for two sermons to be preached annually at the Parish Church of Warrington and Trinity Chapel, 20 shillings each."

In 1728, Mr. Haddon, the rector, and Mr. Heyward, the master of the grammar school, both of them Mr. Byrom's pupils in shorthand, received from him the following invitation in verse to meet him at a shorthand feast, on the 26th and 27th August of that year:—

To Haddon, John, and Heyward, Thomas, greeting:
On Friday next there is to be a meeting
At ancient Bufton's, where the brethren, Wright,
Baskervyle, Swinton, Toft's facetious knight,
Legh, Lancaster, and Cattel, if he can,
And on the same terms, Clowes, the alderman,
Have all agreed to hold, upon the border
Of Altrincham, a chapter of the order.
Now, then, sagacious brethren, if the time
Suits with convenience as it does with rhyme,
I hope we safely may depend upon
The representatives of Warrington;
See that no business contradict your journey,
If any should, transact it by attorney;
On Friday morn be ready, spurred and booted,
That your convenience may not be nonsuited.
Moreover, brethren, if the time permit,
Bring something in your pockets neatly writ,
For thus it was agreed by all our votes,
That every member should produce his notes:
"Bring every man some writing of his own,
"That we mayn't meet for theory alone."
Said the Grand Master. "But for Practice also."
To which the general answer was, "We shall so."
Could but I once a country congress fix
Before the winter calls me up to Dick's,
And tie therewith, as with a shorthand tether,
My Lancashire and Cheshire sons together,
Then emulation would perhaps inspire,
And one example set the rest on fire;
So should my sons of Lancashire and Cheshire
Work everyone at shorthand like a thresher.

Yea, meet, my sons; appoint a shorthand feast,
Each, fortnight, three weeks, or each month at least;
Lest it be said by longhand men profane,
We taught so many clever folks in vain,
Be not discouraged then if one by one—
Dull solitude! you go but slowly on.
For when you meet together in a bundle,
Adzooks! you cannot think how fast you'll trundle.
So saith the simile: "We mortal people
Are like the bells that hang within a steeple,
Where one poor solitary single bell
Working alone, prolongs a dismal knell,
But all together, with one common zeal,
Join merrily enough to ring a peal."

BYROM'S *Remains.*

In 1732, according to Mr. Holland Watson, there died at Lingnasken in Ireland, Mr. William Leyland, who had attained the patriarchal age of 139 years and upwards. He was supposed to be descended from the Leylands of Morleys, in Lancashire, of which stock came the Royal antiquary of that name. The Lancashire patriarch was a tall and prodigiously boned man, and so strong and healthy that he was never sick, nor did he lose sight, limb, or digestive quality until his death. A short time before his death he gave the following account of himself: that he was born at Warrington in 1593, that he remembered the coronation of James I., that he remained in Warrington until 1664 and then removed to Ireland, where he had ever since lived in good credit in the county of Fermanagh.* The Warrington parish register does not give his birth, but at the time that he is alleged to have been born there is more than one hiatus in the register.

In July, 1740, orders were given for a convenient vestry to be built to the church. In 1742, when Dr. Owen, of Warrington, published his learned work on serpents, a Rev. Samuel Harward, of Warrington, subscribed for three copies, but we have not ascertained who this Mr. Harward was. On the 10th of March, 1743, Mr. Haddon being still rector, Keble's memorable lease

* Hist. Lanc., iii. 602, *in notis.*

of the parsonage, which for 200 years had impoverished the rectory, and made it little better than a stipendiary curacy, expired, and the living thenceforth became a benefice as valuable as it was important. In the incumbency of Rector Haddon, the last of the ancient family of Massey of Rixton was buried in the Massey chapel of the parish church; and this inscription which broaches a strange doctrine was placed on a tablet over his grave:—"Here lie the remains of Francis Massey, esquire, of Rixton, lord of the manors of Rixton and Glazebrooke, in this parish, the last of that very ancient family. His benevolence to mankind in general and his beneficence to particulars whom he well distinguished, have made his name dear to his acquaintance, among whom he had many friends. He was observant of the duties of his religion, discharged with honour debts he was not obliged to pay. He was very grateful to his mother's relations, and by his will shewed himself just to his heirs-at-law, who have erected this monument to his memory. These virtues make his character amiable in this world, and cannot fail of an eternal reward in the next. He died a bachelor, Sept. 27, 1748, and in the 45th year of his age. *Req. in pace.*" This inscription has its parallel in one of those in the cemetery at Cork, where the deceased is stated to have laid up a large balance in the bank of good works.

In 1750 the following curious entry is found in the parish book:—"The names of such persons of this parish of Warrington as are declared excommunicate by Abel Ward, A.M., archdeacon and dean rural:—Peter Hunt, Elizabeth Wild, Richard Twinberry, Mary Dawson, Henry Robinson, Ann Travis, William Dumbill, Martha Henshaw, Samuel Crosbie, Ellen Atherton, Ellen Rylands, Martha Richardson and others."

On 1st June, 1755, when we have a similar entry, the following inhabitants of Warrington were excommunicated by authority of Abel Ward, A.M., archdeacon and dean rural:—Elizabeth Lay, Betty Darlington, spinster; Richard Lancaster, and Mary Fairclough, spinster; some or all of these persons had probably been guilty of offences against good

morals. The excommunication was publicly read out in church during the morning service, where it would now sound sadly out of place, and even then while it shocked the hearers, it would be little likely to reform the offenders. Two years later another list of persons excommunicated was published in like manner, so that the excommunicated were in considerable numbers.

In the Boteler Chapel there was formerly a marble slab to the memory of the Rev. Samuel Cawley, A.M., who was buried there in 1759, while Mr. Haddon was rector. He may have been Mr. Haddon's curate.

In 1760 Trinity Chapel was rebuilt and enlarged.

Mr. Haddon, who married Mary, daughter of Giles Fairclough, who survived him, died at Warrington, at the end of 1766.

Peter Haddon, A.M., of whom there is a very favourable biographical notice in Whitaker's "Loidis et Elmete,"* was the rector's son, and was born at Warrington. Another son, Giles Fairclough Haddon, D.D., became rector of Stepney.

The following entries are extracted from the register in Mr. Haddon's time:—

1726, August 14th.—Buried John Halpin, an Irishman, *a fencing master.*

1727, April 21st.—Buried, James and Jane, children of John Buckley, *a porter at* (Atherton's) *Quay*. Mr. Patten had lately erected this quay.

There was great mortality in the Welsh Fusiliers quartered at Warrington at this time.

1728, Aug. 17th.—Buried, James Cannon, *soldier of the Royal Welsh Fusiliers.*

„ Aug. 20th.—Joseph Bennet, ditto.

„ „ John Maller, ditto.

„ Sept. 1st.—Anne, daughter of John Powell, ditto.

„ „ 24th.—Margaret, wife of John Norton, ditto.

„ „ 25th.—Elizabeth, daughter of Thos. Sadler, ditto.

„ Oct. 18th.—William, son of John Donaldson, ditto.

* p. 48.

1728, Oct. 18th.—Thomas, son of John Smith, *soldier of the Royal Welsh Fusiliers.*

,, Nov. 22nd.—Thomas Millian, drummer, ditto.

1729, Jan. 16th.—John, son of John Macknails, soldier, ditto.

,, Mar. 7th.—John Norton, ditto.

,, ,, 24th.—Joseph Lowe, ditto.

,, ,, 31st.—Margaret, wife of Robert Sample, ditto.

,, May 26th.—John Corn, ditto.

1730, April 18th.—Buried, Walter Turner, *drummer of Brigadier Honywood's.*

1732, May 13th.—Buried, Sarah, wife to Richard Catterall, *Custom-house officer, Little Sankey.*

May 19th, Buried, Robert Staples, *Custom-house officer, Sankey Bridges.*

Hamlet Winstanley, of whom Horace Walpole erroneously says that he built the Eddystone Lighthouse, and was drowned in it, was buried in the churchyard in this rector's time, and this inscription marks his grave:—"Hamlet Winstanley, second son of William and Ellen Winstanley, an eminent portrait painter, died 20th May, 1756, aged 61." He was equally eminent as an engraver as a painter, and he made and etched the collection of pictures at Knowsley. He is mentioned both by Bryant, and by Walpole, who gives a portrait of him, but both authors mistake his pedigree. He was a pupil at the Manchester Grammar School, and Bryant says that he studied his art under Sir Godfrey Kneller, afterwards spent some years in Italy, and on his return applied himself entirely to engraving. Amongst other works which he engraved were a set of prints from Sir James Thornhill's pictures on the cupola of St. Paul's, London. About 1720, he painted much at Penwortham, and amongst the rest the good Rawstorne portrait, which is mentioned in the History of Richmondshire.* He lived much in Warrington, where he built Stanley-street, and called it after his great patron, the Earl of Derby.

* II., 428.

XLIV.—WILLIAM FFARINGTON, B.D., who was presented by Robert Vernon Atherton Gwillym, Esq., on the 7th February, 1767, was the second son of William Ffarington, Esq., of Werden Hall, high sheriff of Lancashire, and representative of the ancient house of that name, between whom and the patron's family there was a connection. He was born in 1704, and was sent at the usual age to Brasenose, Oxford, the favourite Lancashire College, where on 22nd October, 1726, he graduated B.A.; on 26th of November, 1766, M.A., and on 5th December following B.D. He had been presented in 1733 to the vicarage of Leigh, a living which was also in the patronage of Mr. Gwillym's family, and the largest of the eight bells of that church, which he probably gave, is inscribed with his name. After his appointment to Warrington he continued to hold this living with it; but he did not hold either of them long after, for he died on 3rd of August, 1767, at the age of sixty-three, within six months after he had become rector of Warrington. He was buried in the Atherton chapel at Leigh, with this inscription placed over him:—

Here
rest the remains of
W. Ffarington, Clerk, B.D.,
Rector of Warrington, and
Vicar of this church,
who died 3rd August, 1767,
in the 63rd year of his age.

His wife, who survived him many years, died at Hoddesdon, and was buried at Broxbourne, in Hertfordshire, on 22nd December, 1794. In the gallery of the house at Werden there is a fine portrait of this rector, and there is another in the possession of his descendant, Admiral Ffarington, of Woodvale, in the Isle of Wight, one or both of which are probably from the pencil of the rector's son, Joseph Ffarington, the Royal Academician, an eminent painter, and the biographer of Sir Joshua Reynolds. Robert, another of the rector's sons, became fellow of Brasenose, a doctor of divinity, and rector of St.

George's in the East, London, a church which not very long ago obtained a very unhappy notoriety in connection with the riots, brought on by the ritualistic tendencies of its then rector. There is extant a MS. volume of sermons which the rector preached at Leigh in the years 1745 and 1746, which, says Canon Raines, shew him to have been an able controversialist, who, like Bolton, "bated not an ace to popery," but seem to shew also that the spirit of the times had absorbed the old devotional writing. After his death a volume of "sermons on several important subjects" was published in his name at Warrington in 1769, and an idea got abroad that the volume was not his work but the work of his successor, and had been written by him to lessen the pecuniary losses which the late rector's family had sustained by his sudden removal after he had so lately entered upon the living; but it was a mistaken idea, for the sermons were really from the rector's pen, and his successor did little more than see them fairly through the press. These sermons, which are not controversial, shew the author to have been a man of considerable learning, a great divine, and an elegant master of composition. Mr. Ffarington's name, spelt with two f's, is sufficiently singular, but in the Manchester school register, where it is spelt "Pharington," the variety is still more remarkable.

CHAPTER XIII.

Amator literarum et amicus pauperum.

XLV.—EDWARD OWEN, M.A., who was presented to the living by the same patron who presented his predecessor on the 14th September, 1767, after the late rector's death, was of Jesus College, Oxford, where he graduated B.A. on 1st December, 1749, and M.A. on 1st June, 1752. He was the third son of David Owen, Esquire, M.D., of Cern Havod, in Montgomeryshire, and was born A.D. 1728. Like Mr. Shaw's, a former rector, his education had been scholastic, for at the time of his appointment to the rectory he was and had been since the 4th November, 1757, head master of the Warrington Grammar School, having before that been usher in a school at Great Crosby. Scarcely had he entered upon the rectory when he was called upon to perform the last offices over one of his scholarly parishioners, Mr. John Wilme, of Martinscroft, who was buried at Warrington 27th September, 1767, and who in his epitaph is stated to have been "distinguished by uncommon talent, arduous assiduity, and unwearied application, especially in the science of mathematics and by many learned and curious performances, in which he was equalled by few and by fewer excelled." Mr. Owen, on his appointment to the Warrington Grammar School, had found the school premises in a dilapidated condition, the buildings in ruins, the roof ready to fall in, and the floors and walls all clay. But loving his office, which like all good schoolmasters he esteemed above every other, he at once put the school in thorough repair, converted some outbuildings into a dining-room and bedrooms, and so rendered the place fit for the

reception of boarders, which it had never been before. In the course of these repairs he is said to have built his stable upon a part of the old Roman road. The church as well as the school must have required attention when Mr. Owen was appointed to it; for on 9th Oct., 1768, the wardens had orders to prepare materials in order to raise and embattle the north-west and south sides of the church, and to have the church ceiled in a proper manner. His learning and attainments soon established his fame, and the school so grew in reputation, more especially during the earlier years of his mastership, that the sons of most of the leading inhabitants of the town and neighbourhood were entrusted to him for education, and his fame as a teacher soon equalled his attainments as a scholar. In 1769 the school was called an eminent free school to which many boys from London and even the West India plantations were sent for education.* One of his pupils was George Tierney, the son of a Spanish merchant of London, although the son is said to have been born in Dublin. At what exact period he came to the school or how long he continued there is not known; but on leaving it he adopted the law as his profession, and was in due time called to the bar; but money not being plentiful in the shape of fees, he sought and obtained it in matrimony. A good wife with a fortune rendered him independent of the bar, and having determined to seek an entrance into public life, he made two unsuccessful attempts to obtain a seat in parliament for Colchester. He next contested the borough of Southwark, where although he was beaten on the poll, he afterwards succeeded on petition in unseating his opponent, the celebrated Mr. Thelluson, and obtaining the seat in 1796. From this time he continued to occupy a prominent public position. Under Mr. Addington's administration he filled the office of Treasurer of the Navy, and became a right honourable, and under Lord Grenville he became President of the Board of Control. He was a fluent writer, but his writings being chiefly of a political nature have not survived the occasion that

* Tour through Great Britain, 7th edit., 1769.

gave them birth.* John Wright, D.D., who was born at Farnworth in 1760; and was one of Mr. Owen's pupils, went to Brasenose, where he obtained a fellowship. Among others, John, or as he is sometimes called, William Almon, is believed to have been a pupil of Mr. Owen or his predecessor. He was born in Liverpool, in 1730, and was perhaps influenced in his choice of a calling by the success of William Eyres, of Warrington, as a provincial printer and publisher. Almon, now in the zenith of his fame, who became the friend of Wilkes, and the biographer of Chatham, was prosecuted in 1770, and found guilty of publishing the famous letter of Junius to the King. He was the writer also of some political pamphlets and one or more volumes of anecdotes. Some other particulars of his life are given in a modern work called "The Fourth Estate," and his trial is given in the xxth volume of Howell's "State Trials." He died in 1805. Another of the pupils was Dr. Thomas Barnes, who after leaving the grammar school was first placed under the care of the Rev. Philip Holland, of Bolton, and was afterwards sent to the Warrington academy. He subsequently became minister of a dissenting chapel near Bolton, and he finally settled at Manchester, where he became very eminent, and where, in 1810, he died deservedly lamented. William Owen, Esq., a late eminent Queen's counsel, and the late John Fitchett, Esq., our Warrington bard, and the author of "Alfred, an epic," and "Bewsey," a local poem, of considerable merit, which Mr. Owen is said to have revised, with other poems, were also educated under Mr. Owen, to whom Mr. Fitchett never ceased to acknowledge his great obligations. In 1770 Mr. Owen was elected a trustee of the Blue School, an office in which he was very efficient; and the same year, acknowledging that every man owes something to his profession, he published a Latin grammar, called, "The Latin Accidence Improved," which found much favour with contemporary teachers, and was adopted and much used in schools. He published also a Latin

* Marsh's Lit. Hist. of Warrington, 62.

vocabulary; but his translation of Juvenal and Persius, which he published in 1785, raised still higher his claims to scholarship. Until the translation of those books by Gifford, which was later, and on that account better and more spirited, Mr. Owen's pioneer work maintained its ground as a book of established merit.* Mr. Owen's partiality for the Eton Latin grammar was such that he found in its *as in præsenti* this very appropriate motto for the school sun dial:—"*Nunc ex præterito discas*," of which he made a far better use than the humorist did of another sentence from the same part of the same grammar, when he translated, "As in præsenti perfectum format" into "Money in possession makes the perfect man." Mr. Owen's sundial retained his motto until it was replaced by this not inappropriate Greek one: "περιπατεῖτε ἐὼς τό φως ἔχετε" which, however, has since been removed and given place to the older one.† Though a strict disciplinarian, Mr. Owen, as a schoolmaster, could pardon an offence with a good grace when the occasion seemed to call for it. In the fence of the school playground there grew some fine poplars which he was jealous to preserve from injury, and he gave notice that the boy who climbed them must expect a flogging. An unlucky offender, who had been actually caught breaking this rule, was brought before him and ordered to kneel down to receive the threatened chastisement. The boy obeyed, and kneeling down with hands clasped before him, was just expecting the rod to descend, when he uttered this petition, "Ferte opem populares!" The master heard the prayer, and bid them put the boy down, declaring that he could not flog him after that happy and well-timed appeal.

Though Mr. Owen, after he became rector, continued head master of the Grammar School, it did not flourish as it had done at the beginning of his career, though his pupils always looked up to him with great respect, and were accustomed in after life to speak with delight of his great classical taste and the pleasure which he always had in seeing them imbibe some

* Marsh's Lit. Hist., passim. † John xii. 35.

share of it. It was his fame as a schoolmaster that led to his appointment as rector, but from the very first he found the two offices rather conflicting, and when increasing years and a partial deafness had impaired his vigour, he used frequently and feelingly to own that his patron had spoiled a *good* schoolmaster to make him a *bad* rector. In 1763, and for a short time afterwards, the rector held the incumbency of Sankey Chapel. In 1767, when he was appointed to the living of Warrington, he found the rectory house so dilapidated that he continued to reside in the school house; and in the very next year after his appointment, and it was probably at his instance and under his direction, that the order which has been already mentioned was given; and the north, west, and south sides of the church were raised and embattled, and a flat ceiling was placed on the church, which, owing to its great extent of surface, always had an appearance of insecurity. But his was not an age in which there was much feeling for Gothic architecture as the Batty-Langley tracery of the church windows is a sufficient proof, more especially when the architect had the beautiful chancel before him to copy. The rector, however, who lived before the revival of a better taste in pointed architecture, could hardly be blamed for this part of the work. On the 11th July, 1769, when Sankey Chapel was consecrated after being rebuilt, Mr. Owen attended the consecration, and to his taste is probably owing that verdant arcade of lime trees which surrounds the chapel and gives it so pleasant and so rural an appearance.

On 22nd June, 1777, St. James's was opened in Latchford, the only church for the accommodation of Warrington people which was built in Mr. Owen's time, and in 1781 it was consecrated.

In 1773, Thomas Patten, Esq., of Bank, who had purchased the Rixton estate, and with it the Massey chapel in Warrington Church, rebuilt the chapel upon an improved plan, and added to it a vault to serve as his family burial place. The inscription upon it ran thus: "This chancel was rebuilt by Thomas Patten, Esquire, 1773."

In 1778, the wholesale destruction of hedgehogs and sparrows at Warrington was ordered to cease, and no money was in future to be paid for their slaughter—a humane measure which had the rector's full approbation.

The next year, when it was proposed to raise a building for that useful charity the Warrington Blue School, the rector preached a sermon advocating its claims to public support, and there was a collection towards the building fund; and when the new building was completed in 1782, he again preached the opening sermon. Both these sermons were published; and there is in the Warrington Museum Library a copy of the first, which was entitled "Christian knowledge and universal privilege." The second was entitled "The resources of Christian charity; a sermon upon occasion of opening a charity school in Warrington for the purpose of clothing, supporting, and instructing poor children upon an incorporated plan until they are fitted for business, preached on Sunday, February 3rd, 1782." It is a proof at once of the candour of Dr. Enfield and his Nonconformist congregation, and of the estimation in which the rector was held, that the doctor and his congregation attended the delivery of this sermon, the doctor having dismissed them at an earlier hour than usual for that very purpose, a circumstance which is alluded to in this note appended to the sermon. "It is a fact which ought not to be concealed (because it tends to benefit the charity by a distinguished example), that Dr. Enfield, though a minister in the separation, honoured these sentiments by a liberal contribution, an expressive mark of his approbation, in which he has been followed by several of the principal members of his society."*

In old times, when the parish registers were not so meagre as they are now, they were occasionally more full and descriptive. For instance, the entry of a baptism at Sankey on 13th January, 1785, records that Edward, son of Edward and Sophia Lloyd, was publicly

* Proceedings Liverpool Historic So., vol. viii. 227.

baptised, Mr. Lawson, of Lancaster, attending in a carriage and four, and the Rev. Mr. Owen, the Rev. Mr. Blackburne, and Mr. Watkins each attending in a coach and pair.

On the 1st July, 1789, the Rev. John Crookhall, Vicar of Eccles, having fallen into pecuniary difficulties, and his living being sequestrated for the payment of his debts, Mr. Owen and John Gilbert, Esq. (the latter one of Mr. Crookhall's parishioners), became the sequestrators.*

In Mr. Owen's time, when tithes were collected in kind, his circumstances being easy, he was no rigid exactor of his dues; and sometimes when a tithe pig had fallen due from one of his small farmers he would kindly give up the pig and jocularly offer to take one of the tithe-payer's children instead.

About this time he was engaged in a literary controversy on baptism with the celebrated Dr. Samuel Fothergill (a member of the Society of Friends). And on the 30th January, 1790, he preached at Warrington, and afterwards printed a sermon called "The Dissenters' Present Claims Considered," which provoked discussion, and produced an answer from the Rev. Joseph Bealey. Before 2nd Jan., 1785, Mr. Joseph Dainteth, with the rector's consent, began a Sunday School, towards which he afterwards gave £10 a year for its support. This was the first school of the kind ever begun in Warrington, though there was still an earlier one in Latchford. The rector's school was kept in a room built for the purpose in a court on the west side of the lower part of Bridge-street, and two competent persons engaged and paid by him were appointed to carry it on under his superintendence.

Mr. Owen lived in the Augustan age of Warrington literature, having for his contemporaries the great men of the Warrington Academy, Dr. Taylor, the celebrated Hebraist, the two Aikins, Priestley, Enfield, Gilbert Wakefield, and the Rev. John Seddon, who, with the wives of some of the professors, amongst whom was the

* Eccles Church Notes.

accomplished poetess, Mrs. Barbauld, constituted a literary society not often to be found in a small provincial town. With this educated body, from whom, though differing very widely on religious grounds, Mr. Owen lived on cordial terms; and Wakefield, one of the most learned of their number, who can scarcely be suspected of partiality, after doing justice to the rector's personal and literary merits, and the propriety, perspicuity, and elegance of his literary style, describes him as "a man of most elegant learning, unimpeachable veracity, and peculiar benevolence of heart." Not regardless of the literary interests of the community among which he was placed, Mr. Owen, in promoting pursuits having this object in view, was forgetful of those religious and political differences which too often obstruct the progress of useful institutions. At the Warrington Library, which began in 1760, and which, though among the first of such institutions ever founded in the country, happily still flourishes in vigour, Mr. Owen, who was often its president, was at all times associated in its management with the eminent men already mentioned.* But no man can escape detractors, nor was such a fate to be Mr. Owen's. In 1779 the Rev. Thomas Seddon dipped his pen in gall, and wrote "Characteristic strictures on 100 portraits of eminent persons in Lancashire and Cheshire." The strictures were chiefly libellous, and that on Mr. Owen, which was eminently so, was as follows:—"Rector of Warrington. Self-consequence—Little distinction is observed in this performance between self-importance and ingratitude, for it seems to be a character that by a train of accidents is raised from an obscure to a reputable station, and attributes every consequence in an advanced fortune to his own superior deserts, forgetting to pay proper acknowledgment or even respect to the penetration of him who first distinguished his merit by an adequate reward. Notwithstanding that he is so happy in this important method of arguing with himself and drawing conclusions from self-worthiness, he cannot

* Marsh's Lit. Hist. of Warrington in the 18th century.

assume a cheerful countenance. This fretful petulancy completes the unthankful character which is covered with pride, parsimony, and affectation. How different such a disposition from that which Agar so nobly wished for! 'Remove from me vanity and lies, give me neither poverty nor riches, feed me with food convenient for me, lest I be full and deny thee, and say, Who is the Lord?'"

The author of this abusive character was Mr. Seddon, a clergyman of the Established Church, who had been educated at the Manchester Grammar School, and who, besides Mr. Owen, scandalously libelled many others, In the Manchester school register he is described "as rash and impetuous, and soured by disappointments for which he had no one to blame but himself."*

At this time a most indecorous use seems to have been made of the church, the particulars of which will appear from the following advertisement, in which an oratorio in the church is coupled with a ball and other entertainments in the assembly room in the evening:—

July 4,
1791.
Music
For the benefit of the
Charity School
In Warrington,
on Thursday, the 4th day of August next,
In the parish church,
Will be performed the
Oratorio
of Judas Maccabeus
Under the direction of Mr. Meredith.
(Then follows a list of the vocal and instrumental performers).
Tickets for the galleries, 5s.
,, Body of the church, 2s. 6d.
,, The chancel, 1s.
Doors to be open at 10 and to begin at 11 exactly.
In the evening there will be an *undressed ball* in the assembly room. A cold collation and catches and glees.

This use of the church as a place for musical performances, which continued to our own times, is happily now discontinued.

* Manchester School Reg., Chet. So.

In 1804, while Mr. Owen was still rector, Dr. Percival, an eminent Warrington worthy, who under his predecessor had been a pupil of the grammar school, was buried in the chancel of the church, where he is commemorated by this epitaph, from the classic pen of the celebrated Dr. Parr :—

Thomæ Percival,
Cujus opera permulta et perpolita,
Probitate ipsius et moribus,
Ad omnem memoriam commendata sunt,
Medico, rectissimis studiis,
Magnâque prudentiâ et exercitatione prædito,
Libertatis
Sine ullis verborum præstigiis,
Aut lubrica et præcipiti novarum rerum cupiditate
Acerrimo vindici
Morborum sollerter atque humane curandorum
Et vitæ sapienter honesteque instituendæ
Doctissimo ac sanctissimo præceptori.
Qui vixit annos lxiii. menses xi. diem i.
Decessit tertio kalend. Septembr,
Anno sacro MDCCCIV.
Elizabetha Percival, conjux ejus pientissima
Et novem liberi superstites
Patris de se optime meriti
H. M. P. C. C.

The rector no doubt appreciated the Latinity and elegance of this scholarly epitaph; but his admiration was not shared in by his clerk; for upon its learned author, whom the clerk did not know, coming to see it, and asking what people thought of it, he replied that they called it *bad Greek*. No doubt to the clerk it was *Greek*.

Mr. Owen, who was very eminent in the pulpit, continued to preach very nearly to the end of his life; but in delivering his last sermon his voice failed him, he fairly broke down, and closing the book, he touchingly appealed to his hearers to pardon an old man overcome by age and infirmity. He died a bachelor, in April, 1807, and was interred, according to the directions of his will, "in the chancel of the parish church, on the south side of the grave of Samuel Shaw, one of his very worthy predecessors, where the place of his interment was to be

marked by a square marble, inscribed only with his name and title, age, and the time of his decease." The latter part of his request seems to have been in some respect departed from, probably because he had penned for himself the following epitaph, which was placed over his grave, but which now, alas! as if in fulfilment of the prediction it contains, is removed :—

Quis
Hic sepultus est
Fortasse
Cito obliviscentur superstites,
Flocci facient posteri,
Quantum vero omnibus,
Quibuscunque poterat,
Studuerat vivus inservire,
Judicet Christus.
Interea (postquam hujus ecclesiæ annos XL., rector
Et L. scholæ magister commoratus fuerat,)
Ut sua placide quiescant ossa,
Locum quo obtecta jacent
Hoc marmore parvulo designari
Voluit moriens
Anno ætatis suæ LXXIX.
Annoque Christi MDCCCVII.
Edvardus Owen, A.M.,
Cambro,
Britannus.

Sir Arthur Davies Owen and Sir Edward W. C. R. Owen, both admirals, and Rear-admiral W. F. Owen, were Mr. Owen's nephews, so that, like Ffarington, his predecessor, he was represented by naval men. The widow of one of these nephews was still living in 1873 at the age of 95. There is a good portrait of Mr. Owen in the possession of Miss Lee, of Grappenhall, which represents him in the bushy, powdered clerical wig of the time, with a roll of broad curls at the bottom, which contributed to give the wearer a stately and important look. The Reverend Daniel Mathias and the Reverend Mr. Grimes, both probably educated by him, and one or both of whom became Fellows of their Colleges, and the Rev. Johnson Grant, afterwards a voluminous author, were successively his curates.

CHAPTER XIV.

XLVI.—ROBERT ATHERTON RAWSTORNE, M.A., of Brasenose College, Oxford, where he graduated B.A. 12th June, 1800, and M.A. 7th May, 1803,* was appointed to the living of Warrington, void by the death of the late rector, on the 3rd June, 1807, by Thomas Lord Lilford, who had married Miss Henrietta Maria Atherton, the patroness. Mr. Rawstorne the son of Lawrence Rawstorne, Esq., of the good old family of Rawstorne of Penwortham, who were nearly connected with the Athertons, and had recently been appointed master of the Grammar School. In appointing him to which, Lord Lilford, the patron of the school, only followed the bad example which had been set him in the case of two of the former rectors, Shaw and Owen, each of whom had been schoolmaster and rector of Warrington at the same time. When Mr. Shaw, the schoolmaster, was appointed rector, however, the old lease of the rectory had not expired, and the living was little better than a stipendiary curacy; and afterwards, when Mr. Owen was appointed to hold the rectory with the school, he had achieved great popularity as a schoolmaster, and the patron made the mistake of supposing that a good schoolmaster must make an equally good rector. But between Mr. Rawstorne and these gentlemen there was this great difference,—that while they both had had special advantages to fit them for schoolmasters, and had proved their fitness, not only by their attainments but by some years' employment as

* Information of Col. Chester.

teachers, he had merely taken an ordinary Oxford degree, had had no special training, had no inclination for the schoolmaster's office, and never had any intention to conduct the school himself, or to be other than its nominal master. Upon his appointment, therefore, he immediately placed in the school-house the Rev. Wm. Boardman, who had been an assistant to the celebrated Dr. Valpy, of Reading, and appointed him to conduct and take upon him the entire management of the school, thus at one stroke converting the head mastership into a sinecure. On being appointed to the living, Mr. Rawstorne repaired the rectory house, a low but picturesque old building near the church, having projecting gables and mullioned windows, and a moat surrounding it. Its chimneys, which in the time of his predecessor had been guiltless of fire, now again began to send up smoke; and though there was not yet a lady to preside over the house, hopes of the old rectorial hospitalities which had been some time intermitted were again renewed. But the inhabitants of Warrington, who had known the value of their Grammar School, and had not forgotten the fame it had enjoyed under some of its old masters, resented the attempt now to reduce it to a sinecure; and began to question, first, the right of the noble patron to appoint a master to the school at all; and, secondly, to question whether the offices of schoolmaster of the Grammar School and rector of Warrington were compatible or could be held together. To settle these points in the year 1810, an information was filed in the Court of Chancery, which, after the long delay which was then so usual and so justly complained of under Lord Chancellor Eldon, the Court, while it declared in favour of Lord Lilford's right to the patronage of the school, emphatically declared the holding of the rectory of Warrington and the mastership of the school to be incompatible; and that as they could not be held together, Mr. Rawstorne by accepting the living of Warrington had vacated the mastership of the school. While he held both these offices, he held also a living in Lincolnshire, which he visited periodically for about six weeks

in every year, and so he was not merely a dualist but a threefold pluralist in his preferments. In his days, however, the abuse of pluralities, which had resisted for centuries all attacks made upon it, but which has since happily been done away with by law, was still in full vigour. In 1823, Mr. Rawstorne married his cousin, Miss Mary Gwillym, and for the first time for more than half a century there was a lady to grace the hospitalities of the rectory. Mr. Rawstorne's manner was courteous to all. Towards his friends he was warm-hearted, and to the poor he was charitable and considerate. His curates, who always continued long with him, were ever afterwards attached to him as friends. The church was large, and Mr. Rawstorne's voice was not strong, but he remained much at home, always doing some part of the duty himself; and though he was not remarkable as a preacher, his character made him respected; the church was well attended, and the services were efficiently performed. A parish clerk then led the responses. The singing, however, was confined to the old and new versions of the psalms, and with one or two exceptions no hymns were sung. One of those disagreeable sentences of excommunication against some of his offending parishioners was read in the church so lately as his time, and in his time also there was again an oratorio performed in the church, a place not intended for such performances. In his day the annual clergy meeting begun in 1697, was an occasion for a great local gathering at Warrington, on behalf of the widows and orphans of clergymen. It was attended by the clergy and laity from all parts of the diocese, then comprising the two counties of Chester and Lancaster until the year 1828, when it was agreed to make Manchester, Liverpool, and Warrington alternately the place of meeting. The sermon on behalf of the charity was usually delivered in Trinity Chapel, as being nearer to the centre of the town. An episcopal visitation, on the contrary, was always held in the church; and on one of the latter occasions, the river, as if laughing

at an episcopal inhibition, suddenly rose in flood, and having filled Church-street, compelled the bishop and his clergy, like the Apostles of old, to take boats, and so approach the Parish Church by water. When the service was over, and the bishop had retired to the rectory, where Mr. Rawstorne had provided some refreshment for his Lordship, he was obliged to apologise for not offering him his best wine, for, said he, "The flood has invaded my cellar, and drowned my wine three feet deep in water." The Sunday schools begun in his predecessor's time in Bridge-street, and afterwards removed to a building erected by Mr. Daintith near the church, were enlarged by Mr. Rawstorne, who added to them an upper story. He and his curate, the Reverend Jonathan Topping, paid great attention to the school; and there are persons still living who owe to it and the night-school which was attached to it all the schooling they ever had. How poor was the class of children who attended this school will appear from the fact that a pair of clogs was the usual prize awarded to the best boys. The rector's incumbency was distinguished by the founding, in 1814, of the Ladies' School of Industry, to which a legacy under Mr. Watkins' will afterwards gave permanency. This school, mainly founded by the Misses Hornby, still continues to flourish and to reflect honour on the memory of its noble foundresses. Mr. Rawstorne also saw the establishment of the earliest infant school in Warrington. Of this, as of the Ladies' School of Industry, the Misses Hornby, who brought here Mr. Goyder, a prime mover in such schools, to put the new school in train, were the instruments. To float it a bazaar was got up under the patronage of the Countess of Wilton, by which a sufficient sum was raised to build the school.

While Mr. Rawstorne was rector, two children of the same parents having died, and been buried together in the same grave, the parents placed this epitaph upon them in the churchyard; but some one has since carried it away, for the sake of the brass on which it was engraved—

Lowly cavern, to thy keeping
We commit our children's dust,
Keep them safely, softly sleeping,
Till our Lord demand the trust.

On the grave of a young man of some promise there was also placed this epitaph on a brass in the Churchyard—

Hic jacent reliquiæ
Johannis Fell,
Qui obiit sexto non.
Mar. anno
Christi
MDCCCXVII.
Multis ille bonis flebilis
occidit.

In 1818 Mrs. Rawstorne's father, who had been called to the Baths of Lucca by the illness of some of his family, was himself taken ill, and died there; and to testify his worth and commemorate him, this inscription, from the pen of the Rev. James John Hornby, of Winwick, was placed upon a tablet in the Boteler chapel of the Parish Church:—

THIS MONUMENT
is erected by the friends of the late
Richard Gwillym, of Bewsey, Esquire,
at once to commemorate the value of his character,
and to record their deep sense of the Loss,
which, in common with his Family
and with the Publick,
they have sustained by his Death.
He was the son of
Robert Gwillym, of Langston, in the County of Hereford,
Esquire,
and of Elizabeth, his Wife, Daughter of
Richard Aldersey, of Liverpool, Esquire.
In that awful season of Difficulty and of Danger,
when England was threatened by Foes, both foreign and
domestic;
he served her both by his Head and Hand,
ably filling a distinguished place in the
Civil and Military Commissions of his Native country.
As a Magistrate, diligent and inflexible,
the firmness of his character was tempered by Humanity,
and his affections regulated by Justice.

As a private Man,
he was generous, frank, and benevolent,
abounding in all the charities of social life,
and united with those who were nearest to his heart,
by every endearment of Tenderness and Love.
In religious profession
as he was stedfast in the faith, so he
reverenced the Forms and Establishment of the Church of England.
In political principle
he upheld the Constitutional prerogatives of the British Crown.
On these settled Convictions, he formed his life
by the zealous maintenance of his Country's Laws,
and the practical exercise of her religion;
exhibiting the consistent character of an English Gentleman.
His perishable remains are interred
in the Burial Ground of the British Factory at Leghorn,
the nearest Protestant Cemetery to the Baths of Lucca,
whither he had been drawn by the calls of domestic affection,
and where he died after a short illness,
July 18th, Anno Domini, 1818,
in the 51st year of his age.
His Spirit is with the Spirits of the Just,
His Memory and Example are with us.

In 1824, some repairs being required in the chancel of the Parish Church, and the celebrated architect, Mr. Rickman, being called in to conduct them, he observed, on examining the chancel, that one of the buttresses of the north side was wider than the rest, and must have been made so for some purpose. Suspecting it to contain a stairway, he opened it, and found in it a winding stair which had led from a crypt below, to a doorway opening high up in the wall of the chancel above, and probably upon the rood loft. The crypt and stairway had probably been filled up when the order went forth in the time of Queen Elizabeth, to destroy roods and other Romish furniture. On the steps of the latter was found a richly embroidered chasuble, upon which were embroidered the figures of St. Paul with the sword, St. James the Less with his club, and St. Elphege with his long-handled axe. St. Elphege, who was Archbishop of Canterbury, was martyred with a Danish axe in 1012.

Did the designer intend by his work to commemorate two of the earliest and one of the latest martyrs? The vestment was ultimately given to the Reverend Dr. Molyneux, the Roman Catholic priest at Warrington, and it is now part of the furniture of the Roman Catholic chapel there. Although the population of Warrington had now greatly increased, yet, except the Priory Church, which had long since perished, and the present Trinity Chapel, no other church had been erected in the town for many centuries, and the want of more church accommodation, especially in that part of the town which lay furthest from the Parish Church, was great and increasing. Seeing and deploring this want, Mr. Rawstorne set himself to remedy it, and having obtained a suitable site, he solicited and obtained subscriptions, procured a grant from the Church Building Commissioners and other Church societies, and built the present church of St. Paul, to which he presented, as the first incumbent, his curate, the Reverend Thomas Lowe.

Mr. Rawstorne resigned the living of Warrington in 1832, and accepted the living of Penwortham. He died at Hutton Hall, near Preston, on the 13th May, 1852, regretted by his many friends.

CHAPTER XV.

XLVII.—THE HONOURABLE AND REV. HORACE POWYS, M.A., was presented by his father, the Right Hon. Thomas Lord Lilford, to the living of Warrington, void by the cession of Mr. Rawstorne in 1832. The new rector had been educated at St. John's College, Cambridge, and the good report which had preceded him was confirmed when he came into the parish, and became known to the people. He had great advantages of voice, manner, and personal appearance; and the first sermon which he preached in the parish pulpit, in a black gown, was listened to with rapt attention by a large congregation. The text was from Ezekiel iii. 17 and four following verses, and the sermon on the duties and responsibilities of the ministry, showed him to be a workman that need not be ashamed. The old rectory house, which had stood from the time of Elizabeth or before, being thought to be no longer a suitable residence by the new rector, he had it taken down, its moat filled up, and by means of a loan from the Governors of Queen Anne's Bounty, to be repaid in 30 years, a new house was built in its place. While the rectory was in progress, Mr. Powys took up his residence in the old house at Bewsey. Scarcely had he become settled in his new parish, however, before there came for the first time gloomy tidings of the near approach to England of Asiatic cholera, and that it would be necessary to take the most careful precautions against it. The accounts of its ravages elsewhere, and of the suddenness and fatality of its attacks, filled people with alarm, and all faces gathered blackness. The disease was supposed to have been

imported into Warrington from Manchester, and the first case occurred at Warrington on the 18th June, 1833. In its early stages nearly every case proved fatal, a whole family was swept away by it; one of the young and active medical men was attacked and sank under it in a few hours; some of the nurses died, and the disease continued to rage with virulence until the 23rd September, when the last case occurred, and it took its departure.

During its three months' continuance 328 persons were attacked, and 169, or rather more than half of them, died after only a few hours' illness. Such a pestilence it may well be supposed was calculated to try the stoutest courage; but the rector and his curate, the Rev. Edward Hinchliffe, remained by their charge until the plague was stayed, ministering to the sick and burying the dead, though this last proved a sad office when it was to be performed, as it often was, over those of their friends whom only a few hours before they had seen in perfect health and spirits. A great promoter of schools the new Rector soon found Daintith's or Dannett's, the only Sunday school then at the Parish Church, far too small, and a large national school for boys and girls was erected in Church-street by means of subscriptions collected by him for that purpose. He also instituted the anniversary of the Warrington Church Sunday schools, an occasion on which all the schools go in procession to the Parish Church to hear service and a sermon, and afterwards retire to their own rooms or play-fields to have tea and refreshments. His own schools, which were always very large, were well looked after by him and his curate, the Rev. Frank Hopwood, now Canon Hopwood. At a later period Mr. Powys, having still wider views, promoted the holding of a great education meeting at Warrington.

The meeting, which was held on the 25th June, 1839, was attended by the Right Rev. Dr. Sumner, Bishop of Chester, who took the chair; the late Lord Derby, then Lord Stanley, the Earl of Crawford and Balcarres, then Lord Lindsay, and many other influential persons. Lord Derby very eloquently advocated the necessity of making

greater efforts for the increase and extension of schools throughout the country, and supplementing these by normal schools; and his lordship's arguments were so well seconded and supported by the rector and the other speakers, that one result of the meeting was the establishment of the College at Chester for training masters, and, at a later period, of the Mount School at Warrington, for training mistresses. If the meeting at Warrington bore these fruits, some of the credit of it is justly due to the rector. To him also was owing the design of founding, at Warrington, the St. Elphin's Clergy Orphan School, as an auxiliary to the ancient clergy charity, a design which was ultimately carried out by the erection of the building in which the school has ever since been carried on with much advantage to the charity and to the two dioceses of Chester and Manchester. The work of filling the windows of the chancel of the church with stained glass, was begun in the rector's time, when the first of them, the east window, was so filled at the expense of the late Mr. Allcard, one of the rector's liberal parishioners. Several of the other windows which were also filled during the rector's incumbency, added a fresh charm to the beauty of the chancel and the fine tracery of its windows, and particularly the graceful tracery of its large east window. The Warrington Musical Society, which began in the rector's time, and which still exists and flourishes, elected him one of its patrons, and the trustees of the Blue School having elected him one of their number, he identified himself with the interests of that charity. He had a taste for building, of which he was very fond, and was at the same time such a stickler for the rubric, that one of his friends good humouredly observed of him, that for *rubric* and *red brick* he had never his equal. In 1838, the Act passed for commuting tithes into fixed rent charges variable only with the price of corn; and under that Act, in or before 1848, the tithes of the parish of Warrington became commuted into rent charges, the value of the rector's part of which were settled at the following amounts, at which, with the addition of about five or

six per cent. for the average increased price of corn, they have ever since continued:—

Burtonwood	£420	1	8
Poulton-with-Fearnhead	80	0	0
Rixton-with-Glazebrook	260	0	0
Warrington	452	4	10
Woolston-with-Martinscroft	70	0	0
Great Sankey	65	0	0
	£1,347	6	6

This commutation, besides removing many heart-burnings which attended the collection of tithes in kind, has proved a great benefit both to the farmer and the landowner; but it cannot but be a subject of regret that the rector's rent charges of Poulton-with-Fearnhead and Woolston-with-Martinscroft, from which place, until the commutation, he had received little or nothing, were not wholly given up towards the support of the new church in Padgate.

The above tithe rent charges, with the rectory house and garden and surplice fees, less a payment of £40 a year to the living of Padgate, form the present income of the rector, which contrasts advantageously with the small income of the living while the lease for 200 years existed.

In or about the year 1831, the Misses Hornby, then living at Orford, drew out and circulated a plan of part of the parish of Warrington, with a prospectus showing how greatly it appeared to require increased church accommodation, and urging the necessity of building a new church within it. The district comprised Orford, Poulton-with-Fearnhead, and Woolston-with-Martinscroft, and the church, it was suggested, should be built in Orford. The proposal received encouragement. A subscription was begun, and sufficient money having been raised for the purpose, the new church was built in Padgate, which was thought to be the most convenient place for the whole district, the rectory of Warrington being charged with the above £40 a year towards the support of the minister.

In 1852, the old office of rural dean being revived, Mr. Powys was made rural dean of Warrington; and about the same time the Bishop of Chester would have made him an Honorary Canon of his Cathedral; but after weighing the matter well he felt that the Church would in no way suffer by his not taking upon him an office which had a name but no duties attached to it, and he respectfully declined the proffered honour.

Mr. Powys, who was a most fluent and agreeable speaker, had a manner so genial and affectionate that he generally carried his hearers with him.

He was among the first to introduce into Warrington the manly game of cricket, to which he gave encouragement by playing at it himself, which helped to make it take root, so that it has since become a favourite game in the place.

After holding the rectory of Warrington for 22 years, Dr. Powys, having taken his doctor's degree, was consecrated Bishop of Sodor and Man on 6th June, 1854, and was the first Rector of Warrington ever advanced to the mitre. He had made many attached friends in the parish, by whom, as well as by the public generally, he was regretted; but his removal was regretted most of all by the poor, in behalf of whom his efforts for elementary education had been unceasing, and they felt in his removal that they had sustained a great loss. Dr. Powys is happily still living in the enjoyment of his insular bishopric. He took leave of his congregation at Warrington in a farewell sermon, which he preached on 6th Aug., 1854.

CHAPTER XVI.

XLVIII.—On the elevation of Dr. Powys to a bishopric the next presentation to the Rectory of Warrington devolved to Her Most Gracious Majesty, who in 1854, in exercise of her right, presented to the living the Reverend WILLIAM QUEKETT, M.A., the present Rector.

TRINITY CHAPEL.

CHAPTER I.

Longo sed proximus intervallo.

FROM about the middle of the thirteenth century until the dissolution of the religious houses under King Henry VIII., a period of very nearly 300 years, there existed at Warrington a house of hermit friars of the order of St. Augustine, who on a site near what is now Friars' Green, had a church, where divine service was regularly performed, the place being more convenient than the Parish Church, to a portion of the population, which in consequence of the building of the bridge, and the consequent desertion of the ancient ford and ferry, had retreated from the neighbourhood of the old church, and congregated near the bridge.

On the 18th June, 32 Henry VIII., 1540, the King, who, under the acts of suppression had become its owner, granted the friary with its appurtenances to Thomas Holcroft, a greedy hunter after such properties, who, on 27th September, 35 Henry VIII., 1543, transferred his purchase for £126, to one John Cawdwell, with this condition, "That he should not lette or interrupte the inhabitauntes of the towne of Weryngton, for the usage and occupation of the churche of the late frears, accordinge unto a lease thereof mayd by the sayd Thomas Holcroft, unto Sir William Plumtre, clerke."

On the 7th May, 42 Elizabeth (1600), Sir Thomas being

dead, the friary was sold, and conveyed by his son, and by Thomas Caldwell, of Appleton, gentleman (probably the son of John the former purchaser), to Thomas Ireland, Esquire, afterwards Sir Thomas Ireland, but the conveyance contained no allusion to the reservation of the right of the inhabitants to the use of the friary church, but it contained an attornment by John Ashworth, then rector of Warrington, acknowledging himself to be tenant to the purchaser of the friary church, from which we may perhaps conclude that the rector continued to use it, as well as the Parish Church for divine service.

Sir William Plumtre, rector of Thornton-le-Moors, the faithful friend and confessor of Sir Thomas Boteler, seeing that the old house of the friars was tottering to its fall, and being pained to think that its church called "Jesus Church" should be desecrated, and that its bell should be silent and heard no longer calling worshippers together, had, as we have seen, piously obtained a lease of the building, but how long the lease was to last, and what were its exact terms, we do not know. Having obtained the lease, however, Sir William, who did not mean it to remain a dead letter, placed in the church Sir John Carlile, and Sir Roger Okell, two priests, who had both probably been inmates of the former friary, to carry on in it, at his own expense, the accustomed services. Sir William made his will on 15th September, 1545, and before the following November he was dead, but his good work did not wholly die with him. For by his will he left a sum of xxs. in money to "Ihesus Church at Werington, to be warid there by th' advise of Sir John Carlile." To Sir Roger Okell he left the *Newe Testamente* in Latin, *Lilium missæ et Pupilla oculi*, and he directed that a "Preste should be kepte to celebrate masse for his sawlle, his father's and mother's sawlles, and the sawlles of Sir Thomas Boteler, and Margaret his wife, at Ihesus Church, in Werington, for iiij. yeres." In the year 1550, after Sir William had been dead more than five years, Sir John Lowe occurs amongst the Warrington clergy, as officiating on the patronage (and most probably on the stipend of Sir William Plumtre), which could therefore have only been

in the friary church, though Edward VI. being on the throne the doctrine now heard there must no longer have been Roman Catholic, but Protestant. From one of the Boteler papers, it seems that in 1592, the church still continued to be used for religious worship, and in 1607 the service was carried on by Rector Ashworth, and his two curates, William Harrison, preacher, and Henry Hey, clerk. Two manuscripts in the Harleian Collection (139, fo. 22; and 2,129, fo. 188), one of them dated so late as 1640, containing a particular account of the arms, glass, tombs, and other articles in Jesus Church, render it almost certain that at that time it was still attended by its congregation of worshippers. After this period the troubled hand of the civil wars wrote "Ichabod" upon it; for we hear of it no longer as a place of worship, though the great accumulation of the remains of the dead of all ages and sexes (some of them of a comparatively recent period) found from time to time on its site shew that it must have continued a favourite place of interment long after living worshippers had ceased to frequent it. Nearly to the very close of the last century the gateway of the friary continued standing, but it was then removed, and with it the last vestige of this religious foundation disappeared.

The same cause, however—the distance of the parish church from the great bulk of the population—which so long ago had led to the foundation of Jesus Church, at the very beginning of the eighteenth century inspired the mind of a Warrington landowner (Peter Legh, Esq., of Lyme) to supply the place of that church which had now disappeared. Mr. Legh selected as the trustees of his intended foundation the Honourable and Reverend Edward Finch, rector of Wigan; the Honourable and Reverend Henry Finch, rector of Winwick and Dean of York (both sons of the Earl of Nottingham so highly commended under the name of "Amri" in "Absalom and Achitophel"); Sir George Warburton, of Arley, Baronet; Sir Francis Leicester, of Tabley, Baronet; Thomas Cotton, Esq., of Combermere; Thomas Brooke, Esq., of Norton; Richard Shuttleworth, Esq., of Gawthrop; John Warren,

Esq., of Pointon; John Cheshire, serjeant at law (the founder of the library at Halton); Nicholas Starkie, Esq., of Preston; George Kenyon, Esq., of Peel; John Ward, Esq., of Capesthorne; Thomas Lutwych, Esq., of the Inner Temple; Jonathan Blackburne, Esq., of Orford; and Thomas Patten and Edward Borron, of Warrington, gentlemen; and having wisely matured his plan he made to them a conveyance to carry out his purpose. By this deed dated 19th September, 1709, after reciting that the town of Warrington, being a market town, situate upon the river Mersey, and upon the great road from London to Lancaster, and a place of considerable trade and concourse, was very populous, and that the parish church was situate about half a mile distant from the bridge and passage over the river, and from the place where the great road passed, where the market was held, and most of the dwelling-houses belonging to the town were built; and also reciting that Mr. Legh, having a great number of tenants in the town, was disposed to found and endow a chapel there for the inhabitants to resort unto to hear Divine service and sermons for their ease and comfort, and was desirous that the same should be consecrated and set apart for sacred uses for ever, with a saving of all rights of the parish church, and was willing to settle a perpetual maintenance for a minister of the order of priesthood in the Church of England as by law established, and for a clerk to officiate there, so as that the nomination of such minister and clerk might be vested in himself, and his heirs, it was witnessed that he did thereby absolutely grant and convey to the said trustees and their heirs and assigns, all that edifice or building in or near Sankey-street, in Warrington, lately erected and intended for a chapel; and all that edifice or building, in or near the same street, lately erected and intended for a school; and all those four shops, also lately erected in or near the same street, near to the before-mentioned several buildings, and all the ground whereon the same stood; and all other his ground near adjoining, and laid to and intended to be used with the said buildings, or any of them; to hold upon the trusts following, that is to say—

As to the said first-mentioned edifice or chapel, when consecrated, upon trust and confidence to employ and dispose of the same for ever, so and in such sort, manner, and form as that the same might be used and employed for a chapel, for all the inhabitants of Warrington to resort unto and hear Divine service and sermons, according to the liturgy, rites, and usage of the Church of England, as by law established. And as to the other edifice intended for a school, upon trust to employ and dispose of the same for ever, so and in such sort and manner as that the same might be used for a school for teaching children to read English and write and cast accounts, by such person as should from time to time be nominated by Mr. Legh and his heirs to be the clerk of the said intended chapel, or schoolmaster of the said school, and who should be licensed by the Bishop of Chester to keep and teach such school; and that the profit, benefit, and advantage of the said school-house should and might be had and enjoyed by or employed for the maintenance and benefit of the person so nominated to officiate as clerk of the said chapel during such time as he should officiate there. And as to the remainder of the premises, and also as to an annuity of £5 thereby granted, to apply and employ the same for the perpetual maintenance of the minister to be from time to time nominated to the said chapel.

The chapel which was thus founded was consecrated by the Bishop of Chester on the following day, 20th September, 1709. In the sentence of consecration, which is in Latin, it appears that Bishop Stratford had approved of the plans which were carried out by his successor Sir William Dawes, but by the sentence no sermon was to be given in the chapel unless by the Rector of Warrington or his curate, (unless any one should be appointed by the Bishop to preach therein), and that only in the winter months of November, December, January, and February, at 5 p.m., without the express licence of the Bishop. The Lord's Supper was not to be administered on any other days except on Trinity Sunday at 8 a.m., Christmas Day and Good Friday without the consent of the Rector or the licence of the Bishop, and

baptisms were not to be celebrated in the chapel without the consent of the Rector.

The Rev. Samuel Shaw, the Rector of Warrington, very cordially concurred in the foundation of the new chapel; and though some differences afterwards arose between him and its minister as to their respective rights, these were happily terminated by an amicable arrangement sanctioned by Francis Gaskell, then Bishop of Chester, between them in 1714.

CHAPTER II.

PETER LEGH, Esq., the founder of Trinity Chapel, and the second baron of Newton-in-Makerfield of his name, was the son of Richard Legh, Esq., of Lyme, and Elizabeth his wife, the daughter of Sir Thomas Chicheley, of Wimpole. He was born on the 22nd August, 1669. And in March, 1687, he married his cousin, Frances Legh, of Bruche Hall, and on the 31st August in the same year, on the death of his father, he succeeded to the great estates of his family. His father's death and his own succession happened at a most critical period of our national history, when James II. was pushing forward those unconstitutional measures which very soon cost him his throne. The Lyme family had long had Stuart leanings, and his wife's brother, the member for Newton and owner of Bruche Hall, had attended the King's coronation in 1685; and in a letter of his which is preserved at Lyme he describes the ceremony in laudatory terms, and at the same time expresses his regret that none of the Lyme family had been present to witness it. This allusion to their absence is significant, and leads us to suspect that something had occurred to shake their confidence in the new monarch. The loyalty his family had borne to the Stuarts was likely enough to expose Mr. Legh to suspicion after the King's abdication, and this suspicion was not lessened by his being known to belong to a club of Cheshire gentlemen who used to meet for social purposes at each other's houses, and which it was known had met for the first time at Mr. Legh's house at Lyme Hall. It was not likely that all the members should be of one

mind on political subjects, and some, perhaps the majority of them, did not at first implicitly recognize the new monarch. Taking up the words of a dethroned monarch, more than one of them would perhaps say, "Give sorrow leave awhile to tutor me to this submission." Of the ten members of which the club consisted, and which continued to exist long after the Revolution, a short but interesting account, and of the portraits painted of them which are preserved at Tatton, has lately appeared from the pen of the Hon. Wilbraham Egerton. As always happens in troublesome times, there were persons ready enough to report what was said at the meetings of the club, spies who did not fail to spice their reports to the injury of the members. In all this, as Mr. Legh soon found, there was danger. Without any warning given to him, there arrived at Lyme, between six and seven o'clock on the morning of the 19th July, 1694, Clark, a king's messenger, Oldham, a guide, Lunt, the spy, one of the fertile spawn of the time, and fourteen Dutch troopers wrapped in blue cloaks, and each carrying a brace of pistols. The messenger, the guide, and two or three of the troopers entering the house, ascended the great staircase, entered Mr. Legh's room, and arrested him in his night gown under a warrant which charged him with high treason. From his dressing room they conducted him to his closet, where they found two or three other Dutchmen and Lunt. Here the messenger and Lunt employed themselves until noon in searching his papers, and putting up to carry away with them such as they thought fit. He was then conducted downstairs into the parlour, where two men being set to guard him, search was made for arms in every room and place in the house, but, except a carbine, and a case of pistols, found in the closet, and which articles they seized and carried away, no others were found, while Lunt, which may show the rapacity which actuated him, saddled one of the best horses in the stable and rode away with it. Meanwhile the messenger, with twelve of the troopers, to guard the prisoner, conveyed him first to Knutsford, and on the next day to Chester Castle, where he was left in the custody

of the constable, until about the 1st September following, when he, in company with Lord Molineux, Sir William Gerard, Sir Thomas Clifton, Philip Langton, Mr. Blundell, and others, who had been similarly arrested, were conducted to London, under the care of four messengers, and twenty-one Dutch troopers, commanded by Captain Baker. In London, they were kept at St. Giles's for three days, in the custody of the messengers, after which they were brought before the Duke of Shrewsbury, his Majesty's principal Secretary of State, who, having examined Mr. Legh, remanded him to the custody of the messengers, and after three days committed him to the Tower on a warrant, charging him with high treason in levying war against their Majesties, and adhering to their enemies. In the Tower, where he was lodged in its worst room, he was treated at first with much severity, his wife not being allowed to see him, or even to speak to him outside the walls; but on the 17th of September this restriction was relaxed a little, and she had permission to see him on condition that she was content to share his confinement. On the 24th, at the intercession of the Queen, the Keeper of the Tower was authorized to allow him the liberty of walking on the walls for exercise, so that no one was allowed to enter into conversation with him. This last restriction must have been enforced with great rigour, for upon his mother, Mrs. Legh, who was actively engaged in getting up his defence, coming under his window and asking him how he was, a sentinel presented his musket at her, and threatened to shoot her if she spoke another word. On the 27th of September, however, perhaps on a representation of this threat, his mother and his two sisters obtained permission to visit him. On the 7th of October he had notice given him to prepare for his trial, at Chester, and the keepers had orders to admit Sir Thomas Powys, Sir Bartholomew Shower, and Mr. Upton, his counsel, and Sir Thomas Chicheley, Mr. Beresford, Mr. Bankes, Mr. Masters, Lady Chicheley, and Mrs. Abigail Legh to see him. Very soon afterwards, attended by the gentleman porter of the Tower, a gentleman gaoler, and two warders, and guarded by a party of horse, he was

conducted to Chester Castle, and there, being called to the bar, the Crown solicitors having probably discovered that the informer had imposed upon them, and being unable to offer any evidence against him, the judges ordered him to be at once discharged. He was destined, however, to endure further persecution, and on the 15th of April, 1696, on some vague and unfounded suspicion of his having been engaged in Sir George Barclay's plot to assassinate the King, he was once more apprehended, and committed to Chester Castle, charged, as before, with the crime of high treason. This charge could no more be sustained than the former, for he was no sooner placed at the bar than, no evidence being offered, he was ordered to be discharged.

Before founding Trinity Chapel for the benefit of his tenants and others in Warrington, Mr. Legh had shown himself the friend of education by founding and liberally endowing in 1699, the Public School in Newton. In the autumn of 1715, the Cheshire Club, which has been already mentioned, held a meeting to debate whether they should give in their adhesion to the party led by Mr. Forster and others, who were to raise the Pretender's standard and enter England; but wisely warned by past experience the club decided against it, or the fate which befel the leaders of the movement, might have been theirs, and both their lives and their estates might have been forfeited. At his magnificent house at Lyme the Old English hospitality was always kept up by Mr. Legh in a style befitting his estate and quality; and he drew about him there many persons of mark and station. Amongst these came the poet Byrom, whose unbounded fund of information, and ready power of agreeably communicating it, would enliven any society; and Johnston, better known by his pseudonym of "Lord Flame," the character which he played in his own drama of *Hurlothrumbo*, highly extols him for the noble qualities exhibited in his life as a country gentleman. In 1725 he lost his son and only child; and three years afterwards, having just lost his wife, Mr. Legh settled his great estates upon his four nephews in succession, in tail male. The sense of the injustice he

had sustained in the two State prosecutions against him clung to him to the end of his days, but his Christian temper in time modified its bitterness. In some instructions written with his own hand, which he gave for his will, he says, "I would have no monument set over me but a plain brass, nailed to the wall, to express my innocency in that wicked conspiracy by false witnesses, imprisonment, and trials, in 1694 and 1696, to convict me of high treason; and that I die a member of the Church of England, looking on it to be the best and purest of Churches, and that I most sincerely wish it may continue for ever." Mr. Legh died in January, 1744, and was buried at Winwick. There is a good portrait of him in the house of Lyme, which represents him as a robust country gentleman, in a russet-brown dress, with no trace of treason lurking in his honest face.

CHAPTER III.

AFTER it had stood within one year of half a century the chapel founded by Mr. Legh, of which, alas! no drawing or engraving has been preserved, had so flourished, and its ministrations had been so frequented and so acceptable, that it was found now to be too small, and a number of persons having offered to subscribe towards the expense, it was determined to take it down and enlarge it by laying the four shops to it, and to put the maintenance of the minister upon a better footing; and in pursuance of this design the consent of Dr. Keene, the Bishop of Chester, was obtained, and on the 22nd July, 1758, he signed his formal faculty to certain persons who should be fixed upon by the subscribers, for taking down the old chapel in order to its being rebuilt. Although church work as a rule is proverbially slow, the subscribers to Trinity proved that this, like every other rule, was not without its exception. Before a year was over they had collected in subscriptions towards the work £2,647 10s., and almost within the same time they had laid out £2,571 12s. 2d. of the money in building the new chapel. Considering the beauty and solidity of the work, the sum, notwithstanding the alteration which has since taken place in the value of money, seems very small indeed. No notice of any architect's charges is to be found in the accounts of the building, which are most minute, and we are left in doubt who made the drawing or designed the building, which is confessedly a fine building, and must have been designed by no mean hand. A James Meredith received £78 10s. for "drawing and his

attendance;" but though a book in the church expressly mentions him as designing the building, he can scarcely have been the architect of so good a work, which tradition has always ascribed to the architect Gibbs, who, it is believed, was employed about that time on the building of Bank Hall. On the 20th July, 1760, when the new chapel was consecrated by the same Bishop, Dr. Keene, the deed contains a recital that the original chapel, being intended for an oratory or chapel for prayers, was not made so large as it might have been, nor so wide as to admit of having galleries; it had been proposed by Peter Legh, Esq., the founder's successor, and the inhabitants of Warrington, that the original chapel, and, if it should be thought necessary, the shops adjoining, and belonging to it, should be taken down, and a new and enlarged chapel with galleries be erected thereon, and that a sufficient sum having been raised by the subscriptions of Mr. Peter Legh and others, the new building with the consent of the trustees had been erected, which, by the name of the Holy and undivided Trinity, the Bishop did then set apart for divine offices, and did empower the clerks officiating there to read public prayers, expound the Holy Scriptures, preach the word of God, administer the sacraments, solemnize matrimony, and perform all other divine offices (save the burial of the dead), with a saving of the rights of the mother church. Certain pews were then set apart for the poor, and certain others were to be appropriated at rents to be fixed on them by certain commissioners to be appointed, and a fixed stipend was fixed for the minister and his clerk, the former of whom was to read daily morning and evening prayers in the chapel, upon week-day festivals, and fasts, and on the evening before administering the sacrament either in the parish church or chapel, and also to preach there in the forenoon and afternoon every Sunday, and to administer the sacrament there on the third Sunday of each month, and also to assist at the administration of the sacrament at the mother church upon the first Sunday of each month as well as upon Christmas-day, Easter-day, Whit Sunday, and Good Friday, on which days there was to be no

morning service in the chapel. On the first Sunday of the month, when there was to be the sacrament administered in the mother church, the morning service in the chapel was to begin half-an-hour earlier than at other times to enable the minister to attend and assist at the mother church; and power was reserved for the Rector of Warrington to preach and perform all the other offices in the chapel by himself and his curate; and the minister was to account to the Rector monthly for the dues on all marriages, churchings and christenings performed in the said chapel, while to Mr. Legh and his heirs was reserved the right of nominating the minister of the chapel.

On the 20th September, 1760, by an indenture made between the Rev. John Haddon, clerk, Master of Arts, Rector of Warrington, Robert Gwillym, of Atherton, Esq., patron of the Rectory of Warrington of the first part, the Right Rev. Edmund Lord Bishop of Chester, of the second part, and Mr. Legh, of the third part. After mentioning the recent act of consecration of the new chapel it was agreed and declared, that if the Governors of Queen Anne's Bounty should consent thereto, (which consent was afterwards given), the perpetual advowson, nomination, free disposition and right of patronage of and in the said chapel whensoever it should become vacant, should be vested in Mr. Legh, his heirs and assigns for ever.

On 24th October, 1761, at which time the new chapel had been used more than a full year for public worship, the Bishop issued his commission to appropriate the pews amongst the subscribers and to fix the rents upon them, and directed it to the Rev. John Haddon, the Rector, the Right Honourable Mary Countess of Stamford, Thomas Patten, Esq., John Hesketh, gentleman, Robert Gwillym, Esq., Thomas Lyon, gentleman, Thomas Watkins, gentleman, the Rev. Thomas Patten, doctor of divinity, John Blackburne, Esq., Edward Pemberton, doctor of physic, John Chesshyre, gentleman, Robert Patten, gentleman, and Mathew Lyon, the younger, gentleman. This commission set forth the original founding of the chapel, its being taken down and rebuilt, and that before it was taken down it had been agreed to raise a subscription to

defray the expense, and that certain commissioners should fix on the seats (those set apart for the poor only excepted), certain yearly rents (not exceeding in the whole the sum of £85), out of which the minister's salary and other expenses were to be paid, that after such rents had been fixed, the pews were to be allotted to the subscribers according to the amount of their respective subscriptions to the building fund, the Bishop did thereby authorize and require the commissioners to allot the seats in the manner before agreed upon, and when made to return to him a particular of the allotment.

The commissioners, by an instrument of the 19th November following, did appropriate the 119 seats of the chapel, subject to the various rents fixed on them, to and amongst the subscribers, according to a schedule subjoined, which is a great repertorium of Warrington names at the time, of which the following are some of the most notable :—

Peter Seaman, junior (the founder of the Bank Quay Glass Works).
John Watkins (benefactor of the Blue School).
Edward Dakin (captain commandant of the Warrington Blue Backs).
William Orrett (the postmaster).
James Sugden, clerk (then minister of the chapel).
John Bent (a great sail cloth maker).
Edward Pemberton (an eminent physician).
John Blackburne, Esq. (the horticulturist and naturalist).
John Haddon, M.A. (the Rector of Warrington).
Robert Gwillym, junior, Esq. (of Bewsey).
George Cross (a Warrington attorney).
Mary Countess of Stamford (daughter and heiress of the last Earl of Warrington of the first creation).

The business affairs of the chapel were carried on from time to time by a body of trustees who recruited their number by others as any deaths occurred. The first trustees were the commissioners already named, and among their successors from time to time we find the names of—

Mathew Lyon, Esq.
John Watkins, Esq.
Thomas Peter Legh, Esq., of Golborne Park, afterwards Colonel Legh.
Peter Patten, afterwards Peter Patten Bold, Esq., M.P.
Thomas Lyon, Esq. (the 1st), one of the founders of the Old Bank.
The Rev. Edward Owen, Rector of Warrington.
Isaac Blackburne, Esq., of Mill Bank.

Thomas Pemberton, M.D.
Thomas Wilson, Esq., the first possessor of Bank Hall of his name.
James Stanton, Esq., of Thelwall.
John Ireland Blackburne, Esq., of Hale and Orford.
The Rev. Edward Lloyd, of Fairfield.
William Hurst, Esq., an early partner in the Old Bank.
The Rev. Robert Atherton Rawstorne, Rector of Warrington.
Thomas Lyon, Esq. (the 2nd), of Appleton Hall.
Thomas Greenall, Esq., of Wilderspool.
Joseph Lee, Esq., of Bridge Foot, and
Joseph Parr, Esq., of the Old Bank.

The steeple of the chapel being out of repair, the trustees, in 1813, resolved that Mr. Harrison, an eminent architect at Chester, should view it, and report upon it; and, in consequence of his having neglected to send in any report, they ordered Mr. Edwards, of Liverpool, to report upon it. "Repair" seems to be hardly the proper term for what was wanted, and after a pause Mr. Lyon, the treasurer, took it down, and built it up anew. Not very long after the Lord Bishop of Chester, Dr. Law, coming to visit the chapel and seeing that the style of the steeple was hardly in harmony with the church, he inquired from the trustees whether any faculty had been obtained for building it; and when Mr. Lyon informed him there had not, his lordship, not meaning perhaps very seriously what he said, replied, "Then I think I must make you take it down again;" to which Mr. Lyon replied, "Well, my Lord, I have had many a worse job than that in my lifetime," and there the dialogue ended. The steeple, however, very soon after that was taken down, and a new one, from the designs of the celebrated Mr. Rickman, was erected in its stead; but within a year after its erection it was blown down in a great hurricane.

By the last consecration deed the chapel from being an oratory became a sort of chapel of ease to the Parish Church of Warrington; but although marriages are expressly mentioned in the deed, none until quite modern times, it is believed, were ever solemnized in the chapel, owing to the wording of the Clandestine Marriage Act, 26 Geo. II. c. 33 (1752), by which marriages could not be celebrated except in churches where banns of marriage had been usually published before that Act.

CHAPTER IV.

PETER LEGH, Esq. (the 2nd), to whom the patronage of Trinity Chapel in fee was secured in 1762, died intestate as to this patronage in 1792, and his own estates devolved on his daughters; but the great family estates, which his ancestor of both his names had settled in 1728 upon his four nephews successively in tail male, descended upon his great nephew, Thomas Peter Legh, a colonel in the army, to whom it was then but erroneously supposed that the patronage of Trinity Chapel had passed; and upon his death in 1797, it was again erroneously assumed that it had passed to his son and devisee, Thomas Legh, Esq., upon which false assumption no less than three presentations were made in the name either of Thomas Legh, Esq., or of his guardians during his minority. As early as 1821, however, there arose a question whether such patronage did not pass to the daughters of Peter Legh (2nd), or their descendants as his heirs-at-law; and Lord Lilford, the husband of Lady Lilford, who was one of them, consulted his solicitor upon it, and was advised that the patronage did not pass to the nephews of Mr. Legh under the settlement of 1728, but was vested in the descendants of the daughters of Mr. Legh (2nd). The patronage, however, was held to be of so little account, and its value was so small, that Lord Lilford and his co-owners then thought fit to let the matter rest. The question, however, was not forgotten; and in 1846, when it was again examined, the eminent counsel consulted were of opinion that the patronage of Trinity was vested in Lord Lilford (son of the former Lord, Robert Hornby,

Esq., and George Anthony Legh Keck, Esq., as the heirs general of the last Peter Legh, through his daughters. And in their names a writ of *Quare impedit* was sued out in January, 1850, to prevent the Bishop of Chester from admitting to the living, which was then vacant by the resignation of the Rev. James Todd, any other clerk to be nominated by Thomas Legh, Esq. Mr. Legh declining to defend this *Quare impedit*, the claimants and not Mr. Legh appointed Mr. Todd's successor to be minister of the living. On 17th November, 1851, Lord Lilford granted in fee his portion of the patronage of the church to the Honourable and Rev. Horace Powys, who soon afterwards became Bishop of Sodor and Man. On the 13th September, 1860, Admiral Sir Phipps Hornby, K.C.B., who had succeeded his nephew Robert Hornby, and a share in the patronage, also granted it in fee to the Bishop of Sodor and Man, who again on the 13th September, 1862, acquired from the devisees of Mr. Anthony Legh Keck his share in fee of the patronage, and the whole advowson having in this manner become vested in the Honourable and Right Rev. Horace Bishop of Sodor and Man, was granted by him, in 1868, to the reverend Frank George Hopwood, Rector of Winwick, Clerk, and rural dean, in fee; and very shortly afterwards, by a deed poll, Mr. Hopwood, the Rev. William Quekett, M.A., Rector of Warrington; the Rev. John Leach, M.A., Vicar of Holy Trinity, in Warrington; the Rev. John Deacon Massingham, D.D., Vicar of St. Paul's, Warrington; the Right Honourable Lord Lilford, patron of the Rectory of Warrington and of the Vicarage of St. Paul's; and the Right Rev. William Lord Bishop of Chester, surrendered *inter alia* the said advowson of Trinity to the Ecclesiastical Commissioners of England for the purposes which appear in the following announcement in the *London Gazette*:—

NEW PARISH OF HOLY TRINITY, WARRINGTON.

"At the Court at Osborne House, the 5th February 1870, Her Majesty in Council ratified the representation of the Board of Ecclesiastical Commissioners for effecting the

assignment of a consolidated chapelry to the Church of the Holy Trinity, at Warrington, and for confirming the patronage to the Rector of Warrington for the time being." Which Order in Council was published in the *London Gazette*, February 8th, 1870, of which the substance is as follows:—

"The Act under which the chapelry is constituted stamps the new parish at once with a completely independent character, and invests it with full parochial rights. All ecclesiastical offices are performable in this church immediately upon its formation. The incumbent has sole and exclusive cure of souls, and the exclusive right of performing all ecclesiastical offices for the resident inhabitants therein, who shall for all ecclesiastical purposes be parishioners thereof, and of no other parish. The solemnization of matrimony, according to the rites of the Church of England, between resident inhabitants of the new parish belongs exclusively to the church of the new parish, and such marriages can be no longer solemnized in the churches of the original parishes or places out of which the new parish has been taken. The new parish is completely and entirely distinct and separate from any other, and occupies, with respect to the parishes or places of which it originally formed a part precisely the same independent position for all ecclesiastical purposes that such original parishes occupy with respect to any other parish. The incumbent possesses the sole and exclusive right of publishing banns of matrimony, and the solemnization of marriages, baptisms, churchings, and burials for the inhabitants therein, according to the laws and canons now in force in this realm; and all the fees payable for the performance of such offices as well as all the mortuary and other ecclesiastical fees, dues, oblations, or offerings arising within the limits of the consolidated chapelry, shall belong to, and be received by, the minister, or incumbent, for the time being thereof, for his exclusive use and benefit.

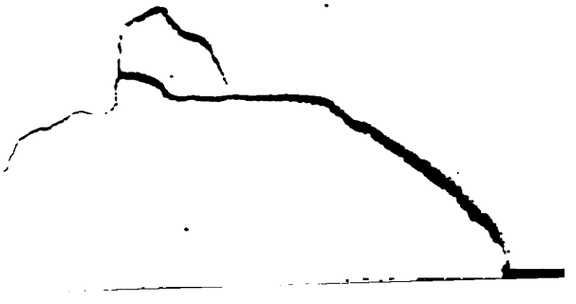
"By the provisions of the District Church Titles Amendment Act the incumbent of the consolidated chapelry of Holy Trinity shall, for the purpose of style and designation, be deemed and styled the Vicar of Holy Trinity Church,

and his benefice shall for the same purpose be styled and designated a Vicarage.

"The schedule to which Her Majesty's order in Council has reference, is as follows:—The Consolidated Chapelry of the Holy Trinity, Warrington, being all those contiguous portions of the parish, of Warrington and of the district parish of St. Paul's, Warrington, both in the county of Lancaster, and in the diocese of Chester, which are comprised within and are bounded by an imaginary line, commencing at Warrington Bridge and proceeding in the following direction:—Along Bridge-street, Horsemarket-street, Lyme-street, Market-place, Mill-street, King-street, Factory-yard, Cambria-place, Golborne-street, the north side of Holy Trinity Church School, Legh-street, Sankey-street, Bank Quay-road, Little Sankey Green-lane, Sankey Mill-lane, Sankey Higher Mill, Sankey Brook, and the River Mersey to Warrington Bridge, aforesaid.

"The said representation has been approved by Her Majesty in Council, who, by the advice of her said Council, is pleased hereby to ratify the same, and to order and direct that the same and every part thereof shall be effectual in law, immediately from and after the time when this order shall have been duly published in the London *Gazette*; and Her Majesty is pleased hereby to direct that this order be forthwith registered by the Registrar of the said diocese of Chester. "ARTHUR HELPS."

It is not often that we have, as in the case of Trinity Church, so clearly the means of tracing a foundation through all its stages. In 1709, which we may call its infancy, when it was first consecrated (the sentence of which was written in Latin), it was subjected to so many restrictions that it would seem to have been thought not capable of walking alone. No sermon was to be given in the chapel except by the Rector of Warrington or his Curate (unless the Bishop should appoint some one to preach it), and that only during the months of November, December, January, and February, at five o'clock in the afternoon. Without the Bishop's express licence the sacrament of the Lord's Supper was not to be administered in the chapel



on any day but Trinity Sunday at eight o'clock in the forenoon, Christmas Day, and Good Friday without the consent of the Rector or the licence of the Bishop, and no baptisms were ever to be celebrated in the chapel without the consent of the Rector. All these restrictions manifest on the part of the mother church an over-jealous concern over her infant daughter. At the second consecration of 1760, which we may call the youth of the chapel, many of these restrictions were abolished, but the minister of Trinity was required to attend and assist at the mother church on the great festivals of the Church, as well as on other sacrament Sundays—and the Rector of Warrington reserved power to preach and perform all sacred offices in the Church by himself or his Curate; and the Rector was also to receive all dues for services performed in the chapel, of which the minister was to give him a monthly account. All this while the chapel presented an anomaly. The minister had no exclusive rights, even within his church, and outside its walls he had no district at all. He was not obliged and could not be required to visit a sick member of his congregation at his own house; nay, he might even have been prohibited from doing it. But since the above order of Her Majesty in Privy Council, which has made the chapel of full age, the case is entirely altered. Trinity has become a parish with limits of its own; and its minister, no longer subject to harassing restrictions, is free to discharge independently the duties his high and holy calling imposes upon him, and for which altered condition of things our thanks are due to those by whose means it has been brought about.

An account will now be given of the ministers of Trinity who have been appointed from its first foundation.

CHAPTER V.

I.—JOHN WORSLEY, M.A., the first minister of the chapel, who was probably a member of the old Lancashire family at Platt, seems to have been appointed either when it was consecrated on the 20th September, 1709, or afterwards in 1714, on the settlement of the disputes before alluded to. Mr. Worsley, who graduated B.A., at St. John's College, Cambridge, 1708, and M.A., 1712, on 21st April, 1720, was appointed a trustee of the chapel. He married Dorcas, the daughter of William Patten, Esquire, of Warrington, and until lately when the arms of the Pattens and their alliances were removed from the walls of Bank Hall, his, which were those of the Platt Worsleys, were to be seen amongst them. The consecration of the chapel seems to have been suitably commemorated by a grateful offering of some Communion plate which bears upon it an inscription giving the names of the donors. J. Goldborne, and Margaret his wife, gave a handsome silver paten, and the other communicants gave a handsome silver chalice and cover. In the will of Richard Watterson, bearing date the 17th. September 1724, during Mr. Worsley's incumbency, there are the following clauses relating to the chapel and the adjoining school:—

"ITEM.—It is my will and mind and I do hereby give and devise the sum of twenty pounds for the use of the charity schooles in Warrington aforesaid and the interest and improvement thereof, to be employed by the trustees for and towards the teaching the boys to read and write and the putting them to apprentishipp. Item.—It is my will and mind and I do hereby further give and devise the like sum of twenty pounds for the use of the Charity Schoole aforesaid (viz.) that the interest and yearly improve-

ment thereof be employed by the said trustees for and to no other use but the buying of bibles and common prayers for such children as shall be put to apprentishipp out of the said schoole and no other, and it is my desire that the name and gift of Richard Watterson be put upon each such bible and Common Prayer in print letters. Item.—It is further my will and mind and I do hereby give and devise the sum of fifteen pounds and the interest and improvement thereof to be employed and given to the Curate or Parson of Trinity Chappel in Warrington aforesaid for the preaching of a charity sermon in the said chappel upon every the ninth day of April for ever, for the improvement of the Charity Schoole, which said sum of fifteen pounds I order and appoint my executors hereafter named to put out to interest and the yearly interest thereof to be paid to the chaplain of Trinity Chappel aforesaid for the time being in consideration as aforesaid."

We know nothing of the testator or of his history except that his tombstone, in the parish churchyard, states that he was buried there on 3rd November, 1724, and also except an unvarying tradition which says that he had procured his money by going about the country showing a dancing horse. This kind of show a little earlier is mentioned in Shakspere's *Love's Labour's Lost*, where Moth tells Armado that "the dancing horse would teach him how to study three years in two words," and it seems to have continued in fashion even after that day; for Newcome in his autobiography (i. 82), under Feb. 2, 1658, says—"There was a horse in the town of Manchester which was taught to do strange things for such a creature to do;" and Banks, the exhibitor of the learned horse called the bay horse Morocco, is figured in Fairholt's "Costume in England" (fo. 269). He and his horse are mentioned by Raleigh, and both were taken up and burnt in Italy as sorcerers about the year 1595. (Banks' wonderful horse is alluded to in Notes and Queries, July 4, 1837, p. 19.) Mr. Worsley was a surrogate, and granted a licence for a marriage at Daresbury on 7th July, 1732. The records of the chapel however during Mr. Worsley's time are wanting, and we are unable to give further particulars of him or the chapel. He died

on 22nd January, 1737, and a handsome tomb in the Patten burial place in the parish churchyard, which bears the following inscription, was raised over his remains:—John Worsley, M.A., chaplain of Trinity Chapel, died 22nd January, 1737, aged 49. It is not known at what university Mr. Worsley graduated.

In the steeple of the chapel there is still the bell which rings, and has rung the curfew at Warrington for more than two hundred years, and is therefore venerable for its age. It formerly hung in the old Market-hall or court-house, whence, when that was taken down a few years ago, it was removed to the chapel. The inscription upon it is—

EX . DONO . JOHANNIS . BOOTH
COLONELLI . ET . RECTORIS
EMPORII ..DE . WARRINGTON.
W. ANNO . DOMINI.
J. S. 1647.
CS. JB. GJ.

The date shows that the bell was first hung in times less peaceful than our own, and when the tocsin had occasionally to be rung out on it.

Another bell, which was formerly also in the steeple, but which has been removed, and is believed now to be hanging over the National School in Church-street, bore the following inscription:—

DEO . ET . ECCLESIÆ
JOHA . BLACKBURNE . SS.T.P.
HALLELUJAH . HENRICUS . PENN
FECIT . 1706.

This date is prior to the founding of the chapel, and it is not known how the bell came to find a place there. At a later period when this little bell tinkled its call to week day prayers much about the same time as the baker opposite closed his oven, a profane wag wrote this distich

Hark to the bell, by whose diurnal din
The *pies* are baked, and *pious* folk turn in

CHAPTER VI.

II.—JAMES SUGDEN, M.A., who succeeded on the death of Mr. Worsley in 1738, was appointed by Peter Legh, Esq., the founder of the chapel. He had graduated B.A. at St. Catherine's, Cambridge, in 1728, but he has the title of M.A. in the chapel papers. On 27th May, 1738, he was elected a trustee of the Blue School and appointed one of the treasurers. He bore a name which the late Lord St. Leonards has ennobled and made famous, but it is not a common one in this neighbourhood, and we are unable to connect him with any local family, or from the circumstances before alluded to—the loss of the early papers of the chapel—to give any particulars of his history. In 1762 his voice, through age or some other infirmity having failed, the congregation of the chapel raised a fund to find him a curate, and with the Bishop's consent the Reverend Giles Fairclough Haddon, son of the Reverend John Haddon, Rector of Warrington, afterwards Rector of Stepney, and a doctor of divinity, was appointed to be such curate. In 1767, John Hesketh, of Warrington, gentleman, and Sarah his wife, each to testify a grateful sense of the benefits they had received there, presented the chapel with a handsome silver flagon. Mr. Sugden seems to have married Miss Ellen Hinde. After having held the living 29 years, Mr. Sugden died on the 23rd April, 1767. After his death the Rev. Mr. Kendall performed service in the chapel for fifteen weeks, and the Rev. Mr. Cook for three weeks more, and some others for a shorter period.

CHAPTER VII.

III.—JAMES STONES, who was of Queen's College, Oxford, where he graduated M.A., on 1st June, 1742, was appointed by Peter Legh, Esquire, (the second) heir of the founder of the same name, in December, 1768.—Mr. Stones was the son of the Reverend John Stones, Rector of Coddington, Minor Canon and Sacrist of Chester Cathedral, and a laborious Cheshire antiquary. In the year following Mr. Stones' appointment to Trinity, Mrs. Esther Collins left the interest of a sum of £200 to be paid to the minister of the chapel for preaching a sermon every Friday before the sacrament Sunday. In 1776 Mr. Hesketh, whose liberality to the chapel has been already mentioned, employed Mr. James Cranke, of Warrington, an artist of merit, to copy for him Andrea del Sarto's well known picture of the Holy Family. The original of this picture is now in the Louvre, and Mr. Cranke's excellent copy, without any disparagement, will bear comparison with it; when the work was finished Mr. Hesketh presented it to the chapel, where it now hangs a very handsome and appropriate ornament over the communion table. To the gift a condition was attached that the picture should never be copied. In 1778 Mr. Stones' health having given way, he was for a short time unable to continue to discharge his public duties as he wished, and after a time a temporary substitute was found for him. On the 17th November, 1780, Mr. Stones was appointed Rector of the Trinity Church, Chester, which he held with his first living until his death on the 28th May, 1786. He was buried in his church at Chester, and this inscription was placed on a

marble tablet on the north side of the altar:—"Near this place resteth in hope of a joyful resurrection to eternal life, the body of the Reverend James Stones, A.M., late Rector of this parish. He died the 23rd day of May, in the year of our Lord, 1786, aged 68." Mr. Stones, who had been on the committee of management of the Warrington Blue School since 1770, in 1783 was elected a trustee of the institution. He must have been in great request as a preacher, judging from a MS. collection of sermons still extant, which shows the great number of places he was called to preach at. He held the living of Trinity Chapel nineteen years.

CHAPTER VIII.

IV.—THOMAS BORROWDALE, who succeeded Mr. Sugden at Trinity, was appointed by Peter Legh, Esquire, the heir of the first founder, in 1786. The chapel records are silent as to his having obtained any university degree, but this is no conclusive evidence of his not having graduated, for in his day the clergy had generally some such mark of their fitness. We are told that Mary, the eldest daughter of Wonderful Walker, the pastor of Seathwaite, who held that living nearly sixty-seven years, and of whom an interesting account will be found in Dr. Parkinson's "Old Church Clock," married a Mr. Borrowdale. This name is so local in Cumberland, that the new incumbent of Trinity probably came from that neighbourhood, and was connected with the family of Wonderful Walker's daughter's husband.

Persons now living who remember Mr. Borrowdale in his later years describe him as a man of staid and sedate demeanour, and very assiduous in discharging his public duties. Besides the ordinary Sunday services, he regularly read prayers in the chapel on all the usual week day fasts and festivals, and was never known to be too late at any service. On those days he might always be seen a few minutes before the appointed hour of service, walking backwards and forwards upon the flags before the chapel, when he might be spoken to by his people as the congregation were assembling, and in those days a congregation was more easily assembled on week days than it is to be feared it would be now. For the younger members of his brother clergy, who looked up to his experience and resorted to him for advice, he was always ready to give

his best assistance. In his time the well-known Warrington Clergy Charity, which had been instituted in 1697, occasionally held its meetings in Trinity Chapel, when the clergy from all parts of the two counties of Chester and Lancaster met to hear a sermon from some select preacher, and afterwards held a meeting to promote the interests of the charity, and extend its usefulness. In 1792 Mr. Wakefield in his Memoirs p. 23, mentions Dr. Porteus, Bishop of Chester, as visiting Trinity Chapel, and a Dr. P. probably (Patten) is mentioned in connection with Trinity Chapel. Towards the latter end of Mr. Borrowdale's incumbency it was thought necessary to make some better provision for lighting the chapel for evening service, and for that purpose besides the sconces which were placed in various parts of the chapel, a chandelier to hang from the ceiling was procured, which, the great artificial mode of lighting by gas being hardly yet in its birth-throes, was to be supplied with candles or oil. The chandelier, which was then procured, and which still hangs in the chapel, proved to be one which had before hung in the House of Commons, from which it had only been removed to make way for one that was more modern and handsomer. Here, where only the voice of prayer and praise and thanksgiving, as it ascended from a congregation of worshippers, was heard, its position was greatly changed, from that it had before occupied in St. Stephen's, whose walls re-echoed nightly the weighty words of Burke and Sheridan, Pitt, and Fox, and a host of other great speakers, whose fervid eloquence has never since been surpassed. But yet its fate was not like that of "unregarded age in corners thrown," for its new atmosphere, if less stormy, was more congenial to its years than that of the busy place it had left. In 1810 it was cleaned and newly lackered, when some of its dust was brushed off and it was made to look as bright as it had done in its parliamentary career.

Mr. Borrowdale, who was fearless in maintaining seriousness of worship, never failed to repress every approach to irreverent behaviour in his church, whoever the offender might be. If he observed any levity of conduct during the service he would pause in the service, and the offender

was rebuked without a word spoken. Mr. Borrowdale in 1801 was appointed a trustee of the Blue Coat School, and the next year he was made one of a committee to enquire and report on the mode of conducting the School.

Mr. Borrowdale, who was appointed in 1786, died on 28th July, 1813, having held the living 27 years.

On the 8th January, 1814, the trustees of Colonel Legh, his devisee being under age, appointed the Reverend William Bordman, M.A., of the Warrington Grammar School, who had been usher to the celebrated Dr. Valpy, of Reading, to succeed Mr. Borrowdale; but some difficulties having arisen, probably the result of a Chancery suit then proceeding about the Warrington school, Mr. Bordman's appointment was cancelled; and the chapel, after being supplied for a time with temporary curates, was ultimately presented by Colonel Legh's trustees to the Reverend Joseph Saul.

CHAPTER IX.

V.—JOSEPH SAUL, like his immediate predecessor, was from the north, where he had received his early education under a relative of his own name, the keeper of a celebrated academy at Green Row, in the Parish of Holme Cultram, near Carlisle, and the author of a very popular book of arithmetic. His training at Green Row was so greatly improved afterwards when he became classical tutor at the grammar school at Thorpe Arch, that it stood him in the place of any university course. He was in no way connected with the clergyman of his name who preached a charity sermon in Trinity Church on behalf of the Warrington Blue School, on the 25th October, 1789, when a sum of £12 12s. was collected. The new minister of Trinity who was appointed in 1814 by the trustees of Colonel Legh (his devisee being still a minor) at the time of his appointment was serving the curacy of Newchurch in Winwick parish, where he had made a most favourable impression by his pulpit ministrations and by the satisfactory discharge of the various duties of his pastoral office. So popular indeed was his ministry that when it was proposed to build a parsonage house for the living of Newchurch, and a subscription was set on foot for the purpose, a sufficient sum to build it was raised almost without any solicitation by voluntary contributions, and when he left Newchurch he left it enriched with a parsonage house. His life at Newchurch had made him many friends, and amongst them was John Arthur Borron, Esq., of Woolden, an active magistrate, and his near neighbour; and it was probably his recommendation of him to Colonel

Legh's trustees which procured him his appointment to the living of Trinity. Mr. Saul was a proficient in the classic languages of Greece and Rome, and as what a man excels in he is fond of, so this taste of his was not to be hid. On the 26th August, 1811, while he was still curate of Newchurch, Captain Phipps Hornby (afterwards Sir Phipps Hornby, an admiral and K.C.B.), returned home to Winwick to visit his father, the Rector, after having in command of the Volage shared in the glory of beating the combined fleets of France and Italy in the fight off the Island of Lissa. An event so grateful to the hero's father gave great pleasure to his neighbours, who resolved to congratulate him and welcome the victor by a grand banquet to be given under the Broad Oak, a giant tree, with a mushroom-shaped top extending over a great circle which was then standing in Winwick. Many spirited songs were written and sung on the occasion by the late Mr. Fitchett, Mr. Green, and others, and Mr. Saul sent a Latin copy of verses which so pleased the Rector that he sent him in return nearly as many guineas as lines, a rate of pay which is far better than most poets receive. The Latin original has unfortunately been lost, but translations of it were made by more hands than one, and one of these was as follows:—

(The oak under which the banquet was given is supposed to speak.)

Renown'd for generous shade in me behold
A monarch oak of thrice a century old.
Ye kindred trees, let memory cease to dwell
On those sad days, when struck by fate ye fell,
And turn to when beneath my verdant shade
A social throng the votive banquet made;
And hail'd him safe, who war's dire perils o'er
The laurels earn'd in fight at Lissa wore.
Vain if they hoped by union with my name
To add more lasting honours to his fame.
Since I must yield to time's relentless sway,
Resign my bark and cast my leaves away,
While Hornby's name unhurt by chance or fate,
Unchanging still shall be for ever great.

None of the Curates of Trinity before Mr. Saul, seems to have left any *speculum gregis* or record of the congrega-

tional affairs of the chapel, or at least if any were kept none of them have come down to us. But on taking charge of the curacy, Mr. Saul commenced keeping such a parochial record, which he chose to write in Latin. He began it on the 5th April, 1814, and continued it regularly afterwards until the 17th October, 1819, under this title:—

"Facta memorabilia vel quæcunque notatu digna acta fuerint in ecclesiâ sanctissimæ Trinitatis, Warringtoniæ.

JOSEPHO SAULO, ministro auctore."

παντα εὐσχημόνως καὶ κατα τάξιν γινέσθω.

—1 Cor. xiv. 40.

"v° dio Aprilis, M.

"Minister sum hujus ecclesiæ dictus. Incola autem oppidi nec factus sum donec October venisset."

From this time there is a regular account given of the number of communicants, the charity sermons preached, and the collections then made, the amount of which often shame those made in the present day. He preached one of these sermons after the battle of Waterloo, which gave rise to the following entry in his chapel book:—

"xxvii. die Augusti, 1815.

"Concionem habui ut congregatio liberaliter milites qui in pugnâ Waterlooensi fortissime sese gesserant, remunerarent et viduas et liberos sine patre relictos (scilicet eorum parentes pro patriâ, pro libertate, pro nobis moriebantur) sustentarent. Text, II. Sam. c. 1. v. xxv. Pecunia quæ hac in causâ collecta fuit ad xxii. libras, x solidos atque iii. denarios rediit. Nec fuit hæc parcius habendum, nempe ad ante meridiem in ecclesiâ veteri ut fari solent (preterea ostiatim) idem factum est!"

No parish register or church book of the present day admits of such entries as were formerly made in it, and which went to enliven its dry record of births, deaths, and marriages.

The Reverend Henry Forrest, of Loweswater, a north countryman like Mr. Saul, who after having been curate of the place for 34 years died there in 1741, enlivened many pages of his register, as Mr. Saul has done his book, with scraps of wholesome advice, and one of these taken from Columella, which he inserted, runs thus:—

Invigilate viri, tacito nam tempora gressu
Diffugiunt, nulloque sono convertitur annus;
Utendum est ætate, cito pede præterit ætas.
(Parkinson's Old Church Clock, 48, 9.)

Ever ready and willing to impart to others his stores, Mr. Saul loved to inspire young students with some of his own fondness for classical learning. About the time that he came to Warrington the late Dr. Robson, who had been a scholar of the Warrington Grammar School, and was then of an age to need some such assistance in his studies as Mr. Saul could give, wanted neither the inclination nor the ability to profit by it. Teacher and pupil had mutual reason to be satisfied with each other: the teacher was satisfied that he had found an apt learner, and the pupil that he had not wasted his opportunities, but had become a good classic and a ripe scholar. The Reverend William Bordman, then the master of the Grammar School, who though a good scholar was a great flogger, an Orbilius plagosus or one of the *Ajaces Flagelliferi*, as Mr. Marsh calls them, about the time when Dr. Robson was one of the pupils, had flogged a scholar named Booth so immoderately that he was sued for it in an action at law, which was tried at Lancaster. In the report of the trial, which Mr. Saul knew to be written by the master's attorney, the late Dr. Kendrick, then a much respected physician at Warrington, one of the boy's witnesses, was introduced in the report as "A" doctor Kendrick. The doctor being a friend of Mr. Saul's, the latter avenged himself for the affront thus put upon his friend by the following severe epigram:—

Was it algebra, pettifog, taught thee to say
That Medico's character's valued at A?
Ingenuous pettifog, e'en be it so,
Since all know thy character's valued at O!

Until the year 1821, Mr. Saul continued active in the discharge of the duties of his church and cure. He was regular in his conduct, preached earnestly and well, made many friends, and was much and deservedly esteemed. But his brilliant social qualities, which made his society

much courted, proved to be his bane, and a cloud then obscured his brightness. He was betrayed by intemperance into grave irregularities, which aggravated still further by an act of extreme indiscretion on his wife's part, brought scandal on the church, caused the Bishop to be appealed to, and in the end led to his being suspended from continuing any longer to perform his clerical functions as minister of the chapel. In a correspondence with the Bishop, the late Mr. Nicholson, who knew Mr. Saul very well and fully admitted the justice of his sentence, expresses an opinion that he had been led into his irregularities by those who sought his ruin, and that he had since sincerely repented of them. Like a stricken deer, Mr. Saul, after his suspension, returned to his old haunt, the Green Row Academy, where he again undertook or resumed his former duties of classical tutor, and continued to discharge them until his death in December, 1845. Mr. Saul being suspended but not deprived, the duty of appointing a curate as his locum tenens devolved upon the Bishop, who in 1821 appointed to be such curate the Rev. Robert Fallowfield, M.A., of Pembroke College, Cambridge, and a senior optime in the tripos list of 1820, who continued to serve the curacy until 1828, when the Rev. James Todd, a literate from St. Bees, was substituted in his place. Mr. Todd continued the stipendiary curate of Trinity from 1828 to the death of Mr. Saul in 1845. In 1837, while Mr. Todd was curate, the blind organist of the chapel died, and was buried with this characteristic epitaph in the parish churchyard :—

"Sacred
to the memory of
THOMAS HALL,
Late ORGANIST OF HOLY TRINITY in this Town,
Who died June 19, 1837, aged 36 years.
Just like an *Organ* robb'd of *Pipes* and *Breath*,
Its *Keys* and *Stops* all useless made by Death,
In dust quite motionless its ruins laid.
Although 'twas built by more than mortal aid;
Yet when new *Tuned* this *Instrument* shall raise
To God its *Builder* endless *Songs* of praise."

Of all the ministers of Trinity none before Mr. Saul had appeared in print. In 1814 he printed "Edwin and Helen" and other short poems at Warrington, and in 1820 he printed there another volume of short poems. In 1831 he gave to the press a volume called "Rhymes and Reminiscences," containing poems of considerable merit. This work, which was dedicated to Sir James Graham, Baronet, then First Lord of the Admiralty, was published by Whittaker and Co., of London. But he excelled most in translation, and a translation of the epitaph of Bion which he made from the Greek of Moschus, and which is still in manuscript, exceeds in skill and elegance any of his other works.

After he had been at Green Row for some time, steadily pursuing his new duties, he applied to the Bishop of Carlisle for licence to have Divine Service according to the rites of the Established Church performed in a large room belonging to the Academy which was set apart for that purpose. His Lordship readily acceded to the request, and agreed to license the room and granted Mr. Saul his licence to officiate there. It would appear that there was good foundation for the opinion which Mr. Nicholson had so charitably expressed upon the unhappy circumstances which had led to Mr. Saul's suspension, and for the hope he expressed of his repentance and amendment. It is but justice to Mr. Saul to say that to avoid renewing by meeting his former associates the scandal his conduct had occasioned, he never sought to return to his living at Warrington, but continued until his death to exercise his duties as classical tutor at the Academy and those higher duties of a more sacred character which he had voluntarily added to them, and which it is said he discharged Sunday by Sunday afterwards with great regularity. He must have shown great discretion to have preserved his situation at the Academy to the end; for the proprietor, though a member of the Society of Friends, on political questions was not at all peacefully disposed towards the clergy, and often indulged in sarcasms at their expense. At one of the elections where he saw many of them on the hustings on

a different side from his own he imputed their numbers to their being there at the bidding and pleasure of Lord Lowther, and very profanely in allusion to it quoted the verse from the Psalms:—"The Lord gave the word, great was the company of the preachers." Allusion having been made to Mr. Saul's publishing a volume of poems in 1831, nearly ten years after his leaving Warrington, as a healthful symptom of his recovery, we venture to give a few extracts from the work, to show that he made no mistake in printing it, but that it was worthy to see the light. One of these, which we give entire, is addressed

TO THE ANEMONE.

Flow'r of the winds! by lonely copses blooming,
  Bending to ev'ry breeze thy quiet head,
Hark! 'tis Favonius on soft winglets coming,
  To dally with thee on thy breezy bed;
Æolian spirits, in mysterious union
Murmur around in secresy's communion.

They err not (trust the Muse), who, in lonely valleys,
  Or where the breeze sighs on the mountain's breast,
Or where down rifted rocks the torrent sallies,
  Murmuring its haste to share the clear lake's rest,
Hear stormy spirits communing in floods,
Their viewless merriment in waving woods!

Their wordless, but intelligible voices,
  Rise on the ear, and elevate the mind;
In energy, enthusiastic feeling rises,
  Forth walks the soul enraptur'd and refined;
Man feels his immortality—'tis given
To hear, 'midst these, the symphonies of heaven.

Thus, in the manhood of long-vanish'd ages,
  All beauteous sounds and sights were those of love;
Thy vocal oaks, Dodona! gave presages,
  Spreading their arms around the fane of Jove;
'Twas inspiration's hour, obscurely stealing,
Deathless imaginings to seers revealing.

Jove's hand was own'd in every scene of greatness,
  Venus adored in all of bright and fair;
Storm awoke religious awe, and Nature's sweetness,
  Made the heart glad, for gratitude was there;
Faith then was dark—now, men her torch inherit,
And hear 'mid groves and woods th' all-present spirit!

Flow'r of the winds! sprung from Adonis dying,
Significant of sadness and of song!
The breath that's on thee is fair Venus sighing,
To thee her sorrow and her love belong!
Flow'r of the winds! oh, may thy tresses wave
"The joy of sorrow" o'er the poet's grave.

From another poem, which is longer, we give a short extract. It is called

A DECEMBER NIGHT'S THOUGHTS.

Month of deep feeling: sad and dreary—
And yet poetic, thou art there;
E'en as my thoughts, thou'rt wild and weary—
Dull as my harp-string to the ear.
The fortalice of poverty
Hath proved no fortalice to me!

Yet while dark spirits round me lower
A banquet for the mind is spread,
The kindly muse exerts her power
And I hold converse with the dead—
Behold the lords of song arise,
And charm the influence of the skies.

And hark; the murm'ring voice of ages
Dwells mysterious on mine ear—
A tongue, that wakes no sound, presages
That ransom'd liberty is near;
With foot-fall feather'd, over all
Time speeds and spreads the funeral pall.

What shall Time spare? he spared not thee,
Thou first, last joy to me on earth!
When thou dids't doff mortality,
And claimed in Heav'n a second birth.
How were earth's hopes in ruin hurl'd!
I was no longer of the world.

Thy face so passionless, so fair,
Did bear no struggle—mark of death,
A placid, slumb'ring seraph there
Too holy to have need of breath—
Silence had voice heard by the heart—
That whisper'd, "Not for aye we part!"

In the last of these poems, which we shall give entire,

a subject which has employed the pen of Rogers is touched upon, and Mr. Saul's lines will not suffer by a comparison with his.

COLUMBUS.

(*The night previous to the discovery of land.*)

Night rose upon the world of waves—around
Old Ocean murmur'd of infinity!
Myriads of stars smil'd in the blue profound,
And Mystery sat on sea and hush'd the sky—
Nature in ecstasy, appeared to sigh,
Anticipating some portentous birth!
Suspense! on leaden wings thy minutes fly—
What shall the morn reveal? a second earth?
And he the wonder of mankind, or mark of scorn and mirth
Rock'd by the moon-lit billows—on the prow
Of his brave vessel sate th' advent'rous chief.
In his great heart what thoughts are lab'ring now?
Vast images, too grand for joy or grief!
Giants in caverns struggling for relief!
Feelings majestic mantle o'er his face—
Shadows of energy, tho' deep, yet brief
Such as in mighty souls alone have place
As mind illimitable—boundless as all space!
From Ocean's multitudes he lifts his eye,
Pregnant with intellect—with genius bright,
And gazed intently on the rich-wrought sky,
Whence the pale moon diffus'd her peerless light,
Beautiful Empress of the worlds of night!
(The Muse essays to syllable his thought.)
"Oh! hath thy chariot's never-ceasing flight,
Thy sweet, mild radiance in thy changes brought
Upon a world I seek—for which my spirit wrought;
O! all ye host that gem the fire-stud sphere,
Ye seem rejoicing over more than sea;
Why sparkle ye o'er barren billows here,
If 'mid them no intelligences be?
There *is* a world—a world reserv'd for *me*!
A world perchance to be reveal'd the morn!
Ride on; my gallant bark! triumphantly!
Thou built—I 'neath auspicious planets born,
Time chariots our fame, whose beams shall ne'er be shorn
The breeze, on fragrant wing, sings thro' the shrouds
The song of gladness, redolent of hope!
Night opes her curtains, and the smiling clouds
Give, in deep blushes, unreluctant scope!
The sun in orient vigour, mounts the cope,

And laughs away the mystery of time—
The world secreting veil is hurried up
By angel hands,—and many a realm and clime
Awake in infant beauty, ripening to their prime!"

Mr. Saul died at Green-row, and was buried in the churchyard of Abbey Town, Holme Cultram, where a stone with this inscription marks his resting place :—"Joseph Saul, born 1788, died 1845. His widow placed this monumental stone over his grave."

CHAPTER X.

In 1838, Peter Weedall left a sum of £400 to be applied towards the increase of the stipend of the minister of Trinity Chapel. He died in 1846. The trustees of the chapel were to be the trustees.

VI.—James Todd, who, on Mr. Saul's death, was appointed by Thomas Legh, Esq., of Lyme, to succeed him as minister of the chapel, and who entered upon his duties in 1845, was a literate of the College of St. Bees, but he had received his earlier education in the south of England, of which he was a native. As he had been filling the stipendiary curacy of the chapel ever since 1828, when Mr. Fallowfield left it, he was well known to the congregation when he was appointed the minister in Mr. Saul's place. No two men could have been more unlike than Mr. Fallowfield and his successor, Mr. Todd. The former, a native of Shap, in Westmoreland, was indebted for his early education to one of the excellent north country grammar schools in his own neighbourhood; and from thence, like Bishop Watson and a multitude of other northern men, taking with him some knowledge of mathematics and more of his racy north country dialect, he went to Cambridge; and when he came from the University to Warrington fresh with its honour marks upon him, it was soon found by his speech, which betrayed the Galilean, that if he had there achieved honours in mathematics, he had not left his provincial accent behind him. But it was still more remarkable that he should have brought back a brusque manner, and have

been often too apt to say what was uppermost in his thoughts without giving it sufficient reflection. But his pulpit ministrations made amends for many of his shortcomings; and his sound and scriptural sermons, which were delivered in a strong voice and with remarkable force and energy, did not fail to make such an impression on his hearers, as enabled them to carry away much of what they had heard. He became, therefore, very popular as a preacher, and the chapel was frequented by very many who were ever anxious to hear him. Mr. Todd, on the other hand, was in every respect his opposite. He was a south countryman, who had had no university training, but though he had been at the northern college of St. Bees, he had neither learned or brought away from it any of its Cumberland dialect. His voice, which had no peculiarity of accent, was rather feeble than strong; and with none of his predecessor's brusqueness, he had rather an indolence of manner; while his sermons, which, though carefully prepared, were rather tamely delivered, wanted animation, and produced no such impression on his hearers as those of Mr. Fallowfield. Up to Mr. Todd's time there had regularly been morning prayers read in the chapel on all the usual week-day fasts and festivals of the Church, to which the sound of the church-going bell duly summoned the congregation. But this practice, although it was in strict conformity with the requirements of the original consecration deed, Mr. Todd, to the dissatisfaction of a number of the old and infirm people living near the chapel, who had been habituated to the service, and, as well from habit as for its own sake, loved it, thought proper to discontinue the practice. Remonstrances were made against this unauthorized discontinuance of the week-day service; but they were made in vain. Mr. Todd's only answer was that the number who ever attended was but few; to which he might have received the same answer that the Bishop of Cashel gave to a clergyman who once told him that he occasionally closed his church on Sundays because the number of worshippers there was few. "Don't you think, my brother," said the Bishop, "that you are

taking the very means to make them fewer?" Mr. Todd was regular in conducting the Sunday services in his church, and in visiting the sick when he was sent for; but his sermons, though in point of doctrine unobjectionable, wanted unction, and did not enforce or command the attention of his hearers. Mr. Fallowfield on leaving Trinity returned to his northern home, where he died not long afterwards. In Mr. Todd's time, an awakening spirit having sprung up in Church matters, some friends of the church who thought the central situation of Trinity Chapel made it the most suitable place for establishing a Sunday evening service, set on foot a proposal to have such a service, at which all the different clergy of the neighbourhood should be invited to preach sermons in turn. Unhappily, however, either through Mr. Todd's aversion to it, or some other cause, the proposal came to nought. There was as yet no Sunday School attached to the Chapel, and Mr. Todd, not seeing his way to find a building in which to hold it, did not establish any, and his parochial work was therefore confined to his usual Sunday services and his occasional visits to the sick.

Unlike his predecessor, he either kept no register of his congregational work, or if he did, he did not leave it in the church chest. He was decorous and respectable—not blunt or brusque in manner like Mr. Fallowfield, and the tenor of his life was even and blameless. His predecessor, Mr. Saul, had at times indulged in printers' ink. Mr. Todd never but once dipped his pen in that sometimes dangerous fluid; and it had been well if his usual dread of it had withheld him then, for in a sermon which he preached on Ash Wednesday, and afterwards sent to the press, either he or his printer so confounded the Jews with the Babylonians that his friends bought up and suppressed all the copies of the sermon that could be found.

In 1850, Mr. Todd, having been appointed to the living of Kingsbury Episcopi in Somersetshire, which had been long promised him, resigned the curacy of Trinity Chapel. He afterwards effected an exchange of his Somersetshire living with the Reverend E. C. Southey, the son and biographer

of the poet Southey, for the vicarage of Ardleigh, near Colchester, where he died in the year 1872, and the following inscription was placed on his tomb in that churchyard :—

In Memory of
THE REV. JAMES TODD,
17 Years Vicar of this Parish,
Who died Sept. 23, 1872,
Aged 78 years.
"My flesh also shall rest in hope."

CHAPTER XI.

VII. RALPH ALLEN MOULD, M.A., whom Thomas Legh, Esquire, of Lyme, appointed to the living of Trinity Chapel upon Mr. Todd's resignation in 1850, was the only son of Mr. Charles Mould, of London, where he was born on the 14th September, 1818. Upon his leaving school, his father designing him for the profession of the law, articled him with that object to an eminent solicitor; but his tastes inclining him another way, his articles were surrendered, and having entered himself at Trinity College, Cambridge, where during his university career he distinguished himself by his proficiency in mathematics, he in due time graduated as a master of arts. He was soon afterwards ordained by the Bishop of Lichfield to the curacy of Cheadle, in Staffordshire, of which the Reverend Richard Rawle, afterwards principal of Codrington College, in Barbadoes, and now Bishop of Trinidad, was then the rector. Mr. Mould continued at Cheadle four years, and when his rector was appointed principal of the above West Indian college, the Bishop, from whom he had received great commendation at the time when he was examined for priest's orders, permitted him to remain as curate in charge of Cheadle until Mr. Rawle's successor was appointed. Mr. Mould then accepted the curacy of Cam, in Gloucestershire, where he continued till he was appointed to the living of Trinity, for which he was indebted to the recommendation of Colonel Wilson-Patten (now Lord Winmarleigh), to whom he had become favourably known at Cheadle, near which at his seat at Light Oaks the Colonel resided. On 14th of July, 1850, having read himself in, he entered formally

upon his ministry at Trinity. Very unlike his predecessor who, concerning himself only with the public duties of his church and people, had taken no part in the outside affairs of Warrington, Mr. Mould, while not neglecting those, found time and energy for these also. In 1851 he gave his attention and active support to the Warrington Museum and Library, and when he had accepted the office of honorary curator of its library, the committee, for his services in their printed report of that year, awarded him their warm thanks. How well he had fulfilled the duties of that office was shown when, on the retirement of Mr. Marsh, their admirable secretary of the museum and library, the committee unanimously elected Mr. Mould to succeed him. He proved his fitness for such an appointment by his readiness to join some of the other members of the committee in giving a series of popular lectures, then somewhat of a novelty. He prepared and delivered several of the lectures of the series, which showed how well his mind was stored. Some of these, as those on the Anglo-Saxons, on Our American Cousins, and on the Battle of Flodden Field, were highly appreciated. But he did not teach orally only, for in 1851 he published his "Visitation and Communion of the Sick," which was chiefly intended for the use of the clergy. The work, which showed the piety of its author and his loyalty to his Church principles, was favourably noticed by the reviewers at the time, and was read with advantage by many besides those for whose use it was principally intended. Not very long after his being settled in his living at Warrington the Bishop of Chester having fixed a day for holding a confirmation in the Parish Church of Warrington, the Reverend Mr. Hartland, the minister of St. John's, in Warrington, then a chapel of the Countess of Huntingdon's Connexion, notwithstanding that the ceremony only concerned the members of the Established Church, rushed into print, and attacking the rite denounced its observance, inveighed against it with some acrimony and with as many arguments as he was master of; but if he thought, as he probably did, that he

should have the field to himself, he was mistaken, for Mr. Mould entered the lists, and soon proved his adversary to be vulnerable not only in the heel but at all points. Taking up no taunting proverb against his antagonist he brought forward against him so strong an array of arguments, as in the opinion of the most impartial judges placed him at a great disadvantage. The result was that Mr. Hartland was soon afterwards removed by his superiors to another sphere, and when a Mr. Hampson, believed to be his successor, came in his place, and, on occasion of the next visit of the Bishop to hold a confirmation at Warrington, attended to witness it, he was seen weeping like a child during the service and the address which the Bishop afterwards gave to the children. Mr. Mould, as we have seen, had not come to Warrington to be idle. Hitherto there had been neither a school house nor a school, neither a Sunday nor a day school belonging to his church, which except by courtesy still remained without a district attached to it. All these circumstances were against him, but none of them deterred him from determining that if this great defect were not remedied it should not be for want of effort on his part. The incumbent of St. Paul's Church had only a small school house which was used on Sundays as a Sunday school and on the week days as an infants' school. It was very evident that more and larger schools were needed, and Mr. Mould proposed to his brother incumbent of St. Paul's that they should join hands to supply them, that funds should be raised and some large new schools both for boys and girls should be built which should serve as the schools of both their churches on the week days, as well as on the Sundays. The proposal being very cordially met by the incumbent of St. Paul's, plans of the new schools were drawn out by Mr. Mould, and by the joint co-operation of the two incumbents, funds were raised and the commodious schools at Heathside were the result. These were (at first and before they were enlarged) destined to accommodate about 350 scholars. By this work Mr. Mould achieved a great success, the schools

soon overflowed with scholars, and although no other school was injured or lessened by them in its numbers, it soon became necessary to enlarge the schools so as to make them capable of accommodating more than twice the number of scholars for which they had been originally intended. The schools were first opened on the 9th December, 1853, when the late Mr. Henry White, whose praise was always of value, said publicly in speaking of Mr. Mould in connection with the building that his exertions as "architect, secretary, and clerk of the works, had been invaluable." It will readily be believed that Mr. Mould saw in the education of the young an essential aid to the other agencies, religious and moral, for elevating and raising the character of the people, and he would have welcomed any such measure as that now in force making elementary education universal; and we learn from an obituary notice which appeared of him, and from which many of our facts are taken, that so anxious was he in the cause of education that he joined the Lancashire Public School Association of 1851, which produced at least this good, that it ventilated the subject, and so helped in some measure to awaken the public mind to understand what was wanted.

Mr. Mould discharged his pulpit duties and the duty of visiting the sick with regularity. His sermons were sound in doctrine, his voice good, and though he did not affect eloquence, he had the art of keeping up the attention of his hearers to what he said.

One of his last efforts was the endeavour to establish a ragged school in Warrington, for which he secured such assistance as would probably have led to the carrying out of his plans. But while he was actually engaged in the design for a building he was carried off in the midst of his usefulness by a sudden stroke of death on the 24th March, 1860, in the 42nd year of his age. He was interred on the following Monday in the Warrington cemetery, being followed to the grave by a very large number of the inhabitants of all classes, many of whom mourned over him as a friend.

CHAPTER XII.

VIII.—ROBERT ROLLESTON, B.A., was of University College, Oxford. Before he was appointed perpetual curate of Trinity, the heirs general of the second Peter Legh, esquire, had established their right to the advowson of the chapel; and Mr. Rolleston was admitted without dispute on the nomination of the right reverend Horace, Lord Bishop of Sodor and Man, to whom the heirs had conveyed their right. Before taking possession of his new cure Mr. Rolleston had had considerable experience in Church work elsewhere. At Rhodes, a very populous manufacturing hamlet of Middleton, near Manchester, the Rev. Richard Durnford, Rector of Middleton, now Bishop of Chichester, established a mission church, and placed Mr. Rolleston in charge of it, where although not a Lancashire man himself, he found that his people, under a fustian jacket and a rough exterior, had warm hearts, to which he soon found entrance as they did to his, and a cordial sympathy was created between them. He worked as well in his way, as they in theirs. The schools which he established, and which were soon well filled with scholars, were regularly and well superintended by him. His religious services drew large and attentive congregations of the humbler classes, who never complained of being cold in the church or drowned the parson's saw by coughing when their minister, who was better than any stove, was addressing them from the pulpit. He continued at Rhodes until he had established the mission and set the machinery of the Church fairly at

work. From Rhodes he came to Warrington, another manufacturing town, to be curate to the Honourable and Reverend Horace Powys, the Rector, with whom he continued to labour, until, like his former Rector at Middleton, Mr. Powys was raised to the bench, and became Bishop of Sodor and Man, and Mr. Rolleston's engagement with him terminated. Having thus served under two clergymen who had won mitres, and amid the busy scenes of manufacturing industry at Rhodes and Warrington, he was next offered by John Job Rawlinson, Esq., its patron, the small benefice of Seathwaite, in North Lancashire. This, which is one of those rich livings which the Church is so often accused of possessing, was really worth about sixty pounds a year; but both the amount of work, and the nature of the work to be done at Seathwaite, greatly differed from those busy manufacturing districts to which Mr. Rolleston had been accustomed; but his new parish when not half its present value had already obtained a history of its own, having, for the long period of 66 years been held by Wonderful Walker, the priest of the Lakes, who had made it and him famous.

It was of Walker that Wordsworth thus wrote in the seventh book of his "Excursion":—

> In a neighbouring vale
> A priest abides, before whose life such doubts
> Fall to the ground; whose gifts of nature lie
> Retired from notice, lost in attributes
> Of reason, honourably effaced by debts
> Which her poor treasure house is content to owe,
> And conquests over her dominion gained,
> To which her frowardness must needs submit.
> In this one man is shown a temperance-proof
> Against all trials; industry severe.
> And constant as the motion of the day;
> Stern self-denial round him spread, with shade
> That might be deemed forbidding, did not there
> All generous feelings flourish and rejoice;
> Forbearance, charity in deed and thought,
> And resolution competent to take
> Out of the bosom of simplicity
> All that her holy customs recommend,
> And the best ages of the world prescribe

—Preaching, administering in every work
Of his sublime vocation, in the walks
Of worldly intercourse between man and man
And in his humble dwelling he appears
A labourer with moral virtue girt,
With spiritual graces, like a glory crown'd.

He, to whom the poet here and in his sonnets on the Duddon alludes, was born in 1709 at Under Crag in Seathwaite, and was the youngest of twelve children, after having by great industry and self-culture qualified himself for holy orders he was ordained to the curacy of Buttermere, which on his marrying shortly after he resigned, and took the curacy of his native place. Here with the consciousness of being useful, for he neglected no duty, he was very happy, and in a letter which he had occasion to write to his diocesan he says, "Divine Providence, assisted by liberal benefactors, has blest my endeavours from a small income to rear a numerous family; and as my time of life renders me now unfit for much expectancy from this world, I should be glad to see my son settled in a promising way to acquire an honest livelihood for himself." This good man and his wife who both lived to the age of 93, lie in the same grave in Seathwaite churchyard, she having died in 1800 and he in 1802.

A love of the Church and of the Church's work, and the desire to be of use and pursue his ministry amid scenes which he had the taste to appreciate, induced Mr. Rolleston to accept this poor and remote benefice when it was offered him. A traveller who visited Seathwaite a few years ago thus describes the approach to it, which will give us some idea of the scenery of the place:—"Issuing from the plain of the Duddon valley, the brook descends in a rapid torrent, passing by the churchyard of Seathwaite. The traveller is thus conducted at once into the midst of the wild and beautiful scenery which gave occasion to the Sonnets by Wordsworth on the Duddon from the 14th to the 20th inclusive. From the point where the Seathwaite brook joins the Duddon there is a view upwards into the pass, through which the river makes its way into the plain

of Donnerdale. The perpendicular rock on the right bears the ancient British name of *The Pen*, the one opposite is called Wallabarrow Crag, a name that occurs in several places to designate rocks of the same character. The chaotic aspect of the scene is well marked by the expression of a stranger who strolling out while dinner was preparing, and at his return being asked by his host, 'What way he had been wandering?' replied 'As far as it is finished!'" (Wordsworth, quoted in Parkinson's "Old Church Clock," pp. 20, 21.)

On the promotion of Dr. Powys, his Rector, to the episcopal bench in 1854 Mr. Rolleston had left Warrington and taken possession of his new curacy of Seathwaite, where amongst its rural population he was soon at home and soon made himself beloved. He had a fondness for botany, in which he found companionship, and as the district furnished some rare plants, particularly amongst those of the fern tribe, he took a pleasure in making collections of them, and with them helped to swell the funds of many charities that were in need of help. Ever active among his people during the week, he had two full services in his primitive church on the Sundays, besides carrying on schools for the young. In such a place, another man wanting his tastes might have found time hang heavy on his hands; but it was not so with one to whom books and his country pursuits were "dukedom large enough." At Seathwaite he continued to labour until 1860, when the Bishop of Sodor and Man, his former Rector at Warrington, having acquired the patronage of Trinity Chapel, offered it to his old Curate, Mr. Rolleston, and in June of the above year having resigned his northern living, he returned to Warrington, and entered on that of Trinity. The school work either of the week-day or Sunday Schools set on foot by Mr. Mould, not only did not languish in his hands, but besides them he gave time and attention to a weekly night school for adults. There was plenty of work, and he who loved a manufacturing population, and used to say that "Lancashire was the parson's paradise," did not shrink from it. He had returned to Warrington but a very

short time when there occurred that distressing cotton famine which compelled all the mills and mill-workers to involuntary idleness. The mill owners, and above all our largest cotton manufacturers, at once tried to educe some good out of this great evil. All did their share, and Mr. Rolleston's part was to establish a school for the women who were left by the famine without employment. In this work, which he carried on until the occasion for it ceased, and it was no longer needed he was unwearied. In his school more than 500 women were every day taught by him, and a few almost gratuitous assistants. After labouring about three years in Warrington Mr. Rolleston resigned the living of Trinity. And he is now working earnestly at Stanford Rivers, in Essex, of which he is the Rector.

IX.—JOHN LEACH, M.A., of Foxdale, in the Isle of Man, who on the 23rd August, 1863, was presented by the Bishop of Sodor and Man to the Curacy of Trinity Chapel, on the resignation of Mr. Rolleston, was educated at Pembroke College, Cambridge. Since his appointment to Trinity its endowment has been substantially increased, the chapel has become a church with a legal district of its own, and he is no longer styled Curate but Vicar. Mr. Leach deserves great praise for the pains he has so successfully taken in repairing and beautifying his church, of which he is the ninth incumbent since its foundation in 1709.

ST. PAUL'S CHURCH.

CHAPTER XIII.

THE next church founded in Warrington was St. Paul's, which, including the Parish Church, the Friary Church, long since desecrated, and the Church of Holy Trinity, of which we have given an account, made only the third church founded in Warrington for many centuries. Since the founding of Trinity Church in 1709, and the founding of St. Paul's in 1830, more than 110 years had elapsed, and in that interval the town had grown greatly in size, and the population had increased proportionably. In the reign of George I., when Trinity was founded, the number of families in Warrington was only 765, which, allowing five members for each family would make the population 3,825 persons, but in the year when St. Paul's was built the population had increased to 19,155 persons, and the town had extended to a distance from the Parish Church and stretched away towards the west. As early as the year 1827, Colonel Wilson-Patten (now Lord Winmarleigh), seeing the need there was of increased accommodation for those who were thus congregated at a distance from the Parish Church, had consulted with the Rector, the reverend Mr. Rawstorne, on the best means of repairing this great defect, and had offered to give an acre of land near Bewsey-street for the site of a new church and burial-ground. Warmly entering into Colonel Patten's views, the Rector at once issued a circular to his parishioners communicating the desirableness of building a new church and soliciting

subscriptions towards it, and at the same time he placed himself in communication with the Church Building Commissioners, and requested their aid. The Commissioners readily responded to his appeal, and with the money which they granted and the sum subscribed by the parishioners the work soon seemed practicable and was resolved upon. The church commissioners named, as the architect, Mr. Blore, of London, a man very eminent in his profession, and he prepared the plans of the church which were submitted to the subscribers and the commissioners, and were after a time agreed to and approved of. The church was to be built of the Hill Cliff red stone, was to have a wide nave with no side aisles, an apse at the east end to serve as a chancel, and a substantial bell tower at the west. On the west end and the north and south sides it was to have galleries, and it was to be capable of accommodating nearly 1,200 persons, and almost half the seats were to be entirely free. Having regard to economy the architect took his idea of the style of the new church, if we may be allowed to compare great things with small, from Salisbury Cathedral, built in the Early English pointed style, which by its absence of mouldings and some other details enables expense to be spared. Each window of the church under the same hood moulding contained a group of three lancet windows, the middle being higher than each of those at its side. This small resemblance was all that reminded the spectator of Salisbury. The church had no lofty spire like that, but had instead a broad dwarfed low tower, while the whole effect of the exterior was such as would hardly satisfy the eye of any far less eminent architect now. The effect of the interior of the church, with its flat ceiling, was little better than the exterior. In due time, however, the church was built and opened, and a minister appointed. The consecration took place on 31st October, 1831; but a considerable time elapsed, and much official routine had to be gone through, before the commissioners settled its ecclesiastical character and marked out the limits of its district. While this was in progress the church tower

received its peal of six musical bells, and at length there appeared in the *London Gazette*, of the 16th of April, 1841, the public announcement of which the following is an extract:—"At the Court held at Buckingham Palace on the 25th day of January, 1841, present the Queen's most excellent Majesty in Council. After reciting an Act of the 58th year of King George III., entituled, 'An Act for building additional churches in populous parishes,' it was provided that when certain commissioners therein appointed should think it expedient to divide any parish into two or more separate parishes for all ecclesiastical purposes, it should be lawful for them with the bishop's consent to apply to the patron of the church for his consent to make such division, and that upon obtaining such consent the commissioners should represent the same to the sovereign in council, stating the bounds by which it was proposed to divide such parish; and if the sovereign in council should think fit so to order, such division should be made accordingly. And it was provided that if the commissioners should be of opinion that it was not expedient to divide any populous parish into such complete, separate, and distinct parishes, but that it was expedient to divide it into such ecclesiastical districts as they, with the bishop's consent, should think necessary for affording accommodation for attending divine service to persons residing therein, in the church or parochial chapel built or to be built therein, and as might be convenient to the spiritual persons who might serve such churches to perform all ecclesiastical duties in the districts attached to such churches or chapels, and the preservation and improvement of the religious and moral habits of the persons residing therein, and should so represent it to the sovereign in council, stating the bounds of such proposed districts, the order thereupon made by the sovereign in council should be valid and effectual for effecting such division." And reciting an Act passed in 59th George III., for amending the before-mentioned Act, and another Act of 7 and 8 George IV., for further amending the former Acts; and also an Act of 1 and 2 William IV., amending the former Acts, and also another

Act of 2 and 3 William IV., entitled an Act to render more effectual an Act of 59 George III., entitled an Act to amend and render more effectual an Act passed in the late session of Parliament for building and promoting the building of churches in populous parishes." And reciting that the Commissioners had made a representation to Her Majesty, that when the last census of Warrington was taken the parish of Warrington contained a population of 19,155 persons, "That besides the Parish Church, which afforded accommodation to 1,760 persons, there were five chapels in the said parish, namely, Burtonwood Chapel, Hollins Green Chapel, Christ Church Chapel, Padgate, Trinity Chapel, and St. Paul's Church, which together afforded accommodation to 2,943 persons.

"That St. Paul's Church, which was built by the Commissioners, and afforded accommodation for 1,198 persons including 674 free seats; that it had been consecrated, and Divine service was regularly performed therein, and reciting that in the Commissioners' representation to Her Majesty, it appeared expedient that the said parish should be divided into two ecclesiastical districts, and that one of the said districts should be assigned to St. Paul's Church, for the purpose of affording accommodation for attending Divine service to the persons residing in the said district, and for enabling the spiritual person serving the said church to perform all ecclesiastical duties within the district attached thereto, &c., that such district should be named, "The district parish of Saint Paul, Warrington," with boundaries as follows.

"The boundary to commence at the point of crossing of the four principal streets in the middle of the town of Warrington, called Market-gate, and thence to proceed in a northwardly direction along the centre of Horsemarket-street and Winwick-street, including all the houses on the west side thereof, to the western end of a street called Crown-street; thence in an eastwardly direction along the centre of Crown-street to a projected new street, eight yards wide; then in a northwardly direction along the centre of the said projected new street to a projected street

called Newton-street; thence in an eastwardly direction along the centre of Newton-street to Lythgoes-lane; thence in a north-westwardly direction along the centre of the said lane to Orford-lane; thence in a north-eastwardly direction along the centre of Orford-lane and a road called the Avenue to the road in front of Orford Hall; thence in a westwardly direction along the southern boundary of the hamlet of Orford, which is in the township of Warrington, to where that township and hamlet joins Burtonwood at Sankey Brook; and thence southwardly along the said brook (which is the boundary between the township of Warrington and the township of Burtonwood and Great Sankey) to the turnpike road leading from Liverpool and Warrington at Sankey Bridges; and then in an eastwardly direction along the centre of that road and Sankey-street, including all the houses on the north side thereof, as far as Market-gate, where the boundary commenced.

"And reciting that the consent of the Lord Bishop of Chester had been obtained thereto, and reciting that the Commissioners having laid before Her Majesty the above stated circumstances, had prayed Her Majesty to take the same into her royal consideration.

"Her Majesty, having taken the said representation, together with the plan thereunto annexed, into consideration, was pleased by and with the advice of her Privy Council to approve thereof, and to order that the proposed division and assignment should be accordingly made and effected agreeable to the provisions of the said Acts."

CHAPTER XIV.

MINISTERS OF ST. PAUL'S.

I.—THOMAS LOWE, the first minister of St. Paul's, was appointed by the Right Honourable Thomas Atherton, second Lord Lilford, to whom, as patron of the Rectory of Warrington, the advowson of the district church of St. Paul's belonged. Mr. Lowe, who was appointed about the 31st October, 1831, when the church was consecrated, was the son of the Rev. Thomas Lowe, formerly Rector of Whitewells, near Clitheroe, and afterwards perpetual curate of Atherton, both in Lancashire. He had received his education at the Manchester Grammar School, which he entered on 1st February, 1814, when the late Dr. Smith was its celebrated head master. He remained at the school until he had completed his education, and he then took the situation of assistant master at a public Grammar School, where he remained until the year 1826, when he was ordained to the curacy of the parish of Warrington, of which the reverend Mr. Rawstorne was the Rector. As he was the only curate in that populous parish containing upwards of 15,000 persons, he had ample opportunities of gaining experience in his profession, while he visited the numerous sick, relieved the poor, and ministered in the church. His occupations found him plenty to do, and as he did not dislike work he was never idle. In November, 1827, Mr. Lowe wrote a short tract called "An address to the companions of the late Thomas Tilley," who had died suddenly in a state of drunkenness and with an

oath upon his lips. In 1831, upon the consecration of St. Paul's Church, Mr. Rawstorne shewed his estimation of his curate and of his services by recommending him to the noble patron of the new church as a fit person to receive the first appointment to it. The benefice was not an inviting one. The population was a very large slice from the parent church, all the parish machinery had to be organized, there was no Sunday school and no other school except an infants' school, and no organ in the church; while the only endowment was the rent of half the seats in the church and a small sum of £27 a year granted by the Ecclesiastical Commissioners. But Mr. Lowe had courage equal to the occasion. The Bishop, at his request, appointed him his surrogate for granting marriage licences and proving wills, which added some little to his income. He had a service of sacred song in his church, which raised a sum of money to form the nucleus of a fund to purchase an organ, which one of the congregation, Mr. Litton, first, and Mr. Marson afterwards, undertook to play without pay and as a labour of love; another lay friend also undertook to train his choir and in the Sunday School, which he soon began and steadily continued, and which many of those who benefited by it will long remember; he was most admirably assisted by his churchwarden and chief Sunday School teacher, the late Henry White, esquire, a never-failing friend of the church. His Sunday school contained a large number of scholars, and Mr. Lowe was seldom absent from it for a single Sunday. He was assiduous in the other duties of his cure, which he never deserted except for a few days in the fishing season, when he visited a friend to enjoy with him the pleasure of angling and fly fishing, arts in which he was an adept. In 1839, upon the death of the Reverend Jonathan Topping, vicar of Leigh, Lord Lilford, who had presented Mr. Lowe to St. Paul's, and was also the patron of Leigh, offered to present him to that vicarage. It had a smaller population, and the living was of more value than St. Paul's, besides which the income was more regular, and was in no way dependent on pew rents. But Mr. Lowe, who was attached to St. Paul's, and had begun to know the

people, and to be appreciated by them, before accepting his Lordship's offer went to meet the Leigh people; and as they seemed to prefer to have as vicar some person not born among them as Mr. Lowe was, a very ancient reason for discrediting a prophet, he gratefully declined the offer of the vicarage, and left it to the patron to appoint his competitor. Lord Lilford's offer was at least a proof that he was not dissatisfied with the appointment he had made of Mr. Lowe to St. Paul's. The congregation of St. Paul's, who were glad to retain their minister, raised a sum of money which, with some assistance from Queen Anne's bounty, was sufficient to purchase the commodious residence which is now the vicarage house of St. Paul's. With this populous parish Mr. Lowe, it may be supposed, had great need of a curate, and by the contributions of his people and the help of the Curates' Aid Society, he was for many years enabled to have such a helper in his work, and as time rolled on he had a succession of curates. The reverend J. B. Broderick, M.A., now rector of Sneaton, in Yorkshire, an active worker and a striking preacher, was his first curate. To Mr. Broderick succeeded the reverend B. Huntington, B.A., who, after remaining several years at St. Paul's, accepted the curacy of St. George's, Hanover-square, and finally took a chaplaincy in India where, alas! he met his death by a fall from the back of a camel. Mr. Huntington, who excelled Mr. Broderick in the delivery of his sermons, was less original in his matter. The Rev. Edward Coupland, B.D., Fellow of St. John's College, Oxford, who followed Mr. Huntington, and remained but a short time at St. Paul's, is now living in Kent. The Rev. Richard Garland, LL.B., of Corpus College, Cambridge, Mr. Lowe's next curate, and who is now vicar of St. Peter's, Congleton, was a fluent *ex tempore* preacher, and had a ready power of speech, which he had acquired in his previous profession of the law. His latest curate was the Rev. Richard Spoonley, M.A., who obtained a living in Shropshire, but is now laid by from ill health.

Mr. Lowe was no waverer in his Church views. He took his stand upon "In medio tutissimus ibis," and never left it.

He was sound in doctrine, his voice was good, and his sermons were so delivered that none who tried could fail to hear him. Except a tract against swearing, occasioned by the awful death of Thomas Tilley, who died with an oath upon his lips, Mr. Lowe committed nothing to the press.

On the 8th April, 1847, while Mr. Lowe was minister of St. Paul's, Her most gracious Majesty was pleased to grant the town her royal charter of incorporation, whereby it became a borough, and in the August following, almost before the Corporation was inaugurated, there occurred a hotly contested parliamentary election for the borough, at which both candidates were townsmen, and Mr. Lowe, who took a decided part in politics, recorded his vote; and on the 10th of the following month, when the Mayor, aldermen, and burgesses, with a large number of the inhabitants, and the children of the several schools, walked the borough boundaries in procession, Mr. Lowe attended with his school and took a part in it. But this occasion of rejoicing was not long after saddened by the closing of all the cotton factories, and the compulsory idleness of all the hands, numbering about 2,000. Meetings were held to devise means of helping the unemployed, and amongst other things resolved upon it was determined to open schools where the female workers might be taught sewing and provided with at least one meal a day each, and other schools were also opened, where besides reading and writing, the boys and young men might be taught trades as at an industrial school, and be also provided each with a single meal a day. Subscriptions were raised for carrying out these measures, and volunteer agents, whose work and whose fitness for it were above all praise, were found in Dr. Carpenter and his sister. Under Miss Carpenter a large number of women were assembled daily in a suitable building, where they learned to use their needle better than they had done before, and were taught to make clothes for themselves and others, while their workshop at the same time was cheered by the singing which Miss Carpenter led and in which all joined over their work. In addition to teaching the boys and young men reading, writing, and arithmetic, Dr. Carpenter, who was singularly

happy in selecting helpers, taught his scholars a number of useful trades, amongst which were printing, bookbinding, shoemaking, and tailoring. The order in the school and the teachableness of the scholars were alike admirable. Besides these schools others of the same kind were got up at the Parish Church, for the support of which a weekly offertory was made in all the churches. In these schools and in their support Mr. Lowe took a part. After continuing for sixteen weeks the stoppage of the mills ceased about the end of January, 1848, when the promoters of the various schools had the satisfaction of closing them, and of hoping that this time of enforced idleness had not been wholly misspent: a number of books were well bound, and still more were printed in the boys' school, and their work was no discredit to any library. In December, 1853, Mr. Lowe very cordially joined his brother minister Mr. Mould in establishing the Heath Side schools for the joint benefit of their two districts, and he became and continued their president as long as he lived. On Sundays each of them occupied a part of the building as his separate school. On the 22nd July 1854, the Queen by an order in Council directed that no new burial ground should be opened in the borough of Warrington or within one mile of its boundaries, without the previous approval of one of Her Majesty's principal Secretaries of State, and all burials in the old burial grounds were to be discontinued, with the following modifications:—To be discontinued forthwith in the Parish Church, in St. Paul's Church, in Cairo-street Chapel, in St. Alban's Roman Catholic Chapel, and in St. John's Presbyterian Church burial ground. No more than one body was to be buried in any grave in the Parish Churchyard and in St. Paul's Churchyard; no burial was to take place in any grave in these churchyards, without a covering of at least four and a half feet of earth, measuring from the upper surface of the coffin to the level of the ground and except in private vaults and graves, burials were to be wholly discontinued in both these churchyards from and after the first of April one thousand eight hundred and fifty-six. In the parish churchyard no burial was to take place within 10 yards of the church: in St. Alban's Roman Catholic

burying ground no burial was to take place within twenty feet of any dwelling-house, and burials were to be wholly discontinued from and after the first of April one thousand eight hundred and fifty-six; in the old and new churchyards of St. James's, Latchford, in St. Alban's Roman Catholic burial ground, in Cairo-street chapel burial ground, in Friar's-green chapel burial ground, and in the Quaker's burial ground.

Mr. Lowe, who was for some years chaplain of the Warrington Workhouse, always shewed the poor inmates great kindness and attention. He married Miss Margaret Clegg, by whom he had a family of three sons and three daughters, and having held the living of St. Paul's 26 years, he died at the Parsonage there on 22nd December, 1857, in the fifty-ninth year of his age, and was buried in St. Paul's burial ground; and a tablet in the church records that it was "erected to his memory by his parishioners and friends as a record of a faithful ministry of thirty years' duration."

CHAPTER XV.

II.—WILLIAM WOOD, M.A., on the death of the reverend Thomas Lowe in 1857 was appointed by the same noble patron, Lord Lilford, to succeed him. Mr. Wood, who was the son of John Wood, esquire, an eminent solicitor in York, of which city he had been lord mayor, was educated at Jesus College, Cambridge, where he graduated in due course. Before his appointment to St. Paul's he had been serving there as Mr. Lowe's curate, and as he was not unknown, his appointment was not an unacceptable one to the congregation. Mr. Wood, like his predecessor, became chaplain to the Union Workhouse, and was also like him the Bishop's surrogate for granting marriage licences and proving wills; and he carried on very earnestly the Sunday and day schools of the parish, as Mr. Lowe had done. After he had been at St. Paul's for about six years, however, a negotiation was entered into between him and the incumbent of St. Paul's in Derby, with the consent of the respective patrons for an exchange of benefices; and this being carried into effect, Mr. Wood, in January, 1863, resigned St. Paul's, Warrington, and took leave of the church, to the regret of the congregation. Mr. Wood, who is now the Rector of Thorpe, near Newark, had for his curate at St. Paul's the Rev. John Robinson, who is now Vicar of Hollinwood.

III.—JOHN DEACON MASSINGHAM, LL.D., and D.D., of Trinity College, Dublin, where he had been educated, on the cession of Mr. Wood, in 1863, was presented by the Right Honourable Thomas Lyttelton Lord Lilford, son of the former patron, to the living of St. Paul's. Dr. Massingham, a native of London, held the living of St. Paul's in Derby at the time he was appointed to the church of that name in

Warrington. He belonged to what is called the Evangelical School, and both at Derby and at Warrington was active and energetic in the discharge of his ministry, in which he was assisted by several curates in succession, who were help to him in his work, amongst these were the Rev. John Jestin Dreaper, B.A., now curate of Rainford, the Rev. John Godson, M.A., now vicar of Ashton Folville, Leicestershire, and the Rev. Samuel Agenor Gobat, B.A., son of the Lord Bishop of Jerusalem. While Dr. Massingham held his new living of St. Paul's, Warrington, the boundaries of its district in consequence of the creation of the new district of St. Anne, in Warrington, by an order in Council of the 1st November, 1864, were altered by taking out of it the following parts, viz., all that part of the district parish of St. Paul's, Warrington, which is situate to the north-east of an imaginary line commencing upon the boundary dividing the said district parish from the parochial chapelry of Burtonwood in the parish of Warrington, at a point in the middle of the line of the London and North-Western Railway, and extending thence south-eastward along the middle of the said line of railway (crossing Jockey-lane) as far as a point opposite to the middle of the northern end of the Dallam-lane branch line of the London and North-Western Railway aforesaid, and continuing thence still south-eastward to and along the middle of the said branch line of railway as far as the point where it is intersected by Tanner's-lane :— and all which said part of the district parish of Saint Paul aforesaid is also situate to the north-west of another imaginary line commencing at the last described point where the said Dallam-lane branch line of the London and North-Western Railway is intersected by Tanner's-lane as aforesaid, and extending thence north-eastward along the middle of the said lane to its eastern extremity, and continuing thence still north-eastward across Winwick-street to and along the middle of the street called Pinner's-brow to the boundary dividing the said district parish from the parish of Warrington aforesaid, at a point opposite to the middle of the north western end of Lythgoe's-lane, and continuing thence first north-eastward and then north-westward along

the last described boundary to its junction near Orford Hall with the boundary which divides the said district parish of St. Paul from the district of Christ Church, Padgate." And on the 5th February, 1870, the district of St. Paul's was further reduced by taking out of it certain parts to form the consolidated chapelry of Holy Trinity of which an account has been already given.

When attacks were made on the Church, Dr. Massingham stood up manfully and ably in her defence. He was ready and fluent both with tongue and pen, and while he had few equals on the platform he issued from the press numerous pamphlets in which he shewed that he had a well-furnished armoury and had the ready command of his weapons. In 1872 he accepted the vicarage of St. Paul's, Longport, Burslem, which had been offered him by a clerical friend, and singularly enough he thus became for a third time minister of a church dedicated in the name of the same apostle.

IV.—SAMUEL WILKINSON, M.A., who on the resignation of Dr. Massingham, in 1872, was appointed by the same noble patron to succeed him in the vicarage of St. Paul's, had received his education at St. Katherine's College, Cambridge. For several years before he was appointed to St. Paul's he had been known in the neighbourhood as the hard-working curate of the Rev. William Hayes, vicar of St. Thomas's, Stockton Heath, where he obtained, and we hope will long maintain the character of a diligent workman in the greatest of all callings. Since he came to the living he has had a curate to assist him, and he has organized and kept up a mission service, called St. Barnabas in Little Sankey, a part of his parish lying somewhat remote from his church. When he was appointed to the living, another outlying mission district—that of St. Peter's, in John-street, with its day and Sunday schools—formed part of his parish. Of some of the responsibilities for this part of his parish, however, the new vicar of St. Paul's was relieved, by the care and zealous attention given to it by the Rev. M. Schönberg, in whose charge he found it on his coming to the living. But his large Sunday and week-day schools at Heath Side, and his Sunday school at the St. Barnabas mission, have

had the Vicar's diligent and attentive supervision; and in these, with his visits to the sick, his ministrations at the church and at the Union Workhouse, and in performing the sad offices at the Cemetery, the Vicar and his successive curates Mr. Warren, Mr. Piggott and Mr. Duke have found abundant employment.

The original area of St. Paul's district, on the 1st November, 1864, was reduced by taking away from it certain parts to form the district of St. Anne's. On the 5th February, 1870, it was again reduced by taking away other parts to form the consolidated chapelry of Holy Trinity; and on the 20th October, 1874, as appears by the *London Gazette* of that date, it was still further reduced by assigning to St. Peter's the following boundaries, a part of which until then had belonged to St. Paul's, viz.:—"All those two contiguous portions of the parish of Warrington and of the district parish of St. Paul, Warrington, comprised within and bounded by an imaginary line commencing upon the boundary which divides the parish of Warrington from the consolidated chapelry of Holy Trinity at the point where Buttermarket-street, Bridge-street, Sankey-street, and Horsemarket-street all meet, and extending thence northward for a distance of 10 chains or thereabouts, along the middle of the last-named street (thereby following in part the said boundary, and in part the boundary dividing the said parish of Warrington from the district parish of St. Paul in Warrington aforesaid), to the junction of the same street with Bewsey-street, and extending thence, from the last-mentioned boundary, north-westward for a distance of 5 chains or thereabouts, along the middle of the last-named street, to its junction with Foundry-street; and extending thence, northward, for a distance of 3 chains or thereabouts along the middle of the last-named street to its junction with Dallam-lane; and extending thence north-westward for a distance of 9 chains or thereabouts along the middle of the last-named lane to a point at the junction of the same lane with Tanner's-lane upon the boundary which divides the said district parish of St. Paul, Warrington, from the new parish of St. Anne, Warrington, in the county and

diocese aforesaid; and extending thence, in a direction generally north-eastward, along the last-mentioned boundary (thereby following the course of Tanner's-lane aforesaid, of Winwick-street, and of the street or road known as Pinner's Brow) to the point at the junction of the last-named street or road with Lythgoe's-lane, where the said boundary is joined by the boundary dividing the said district parish of St. Paul, Warrington, from the parish of Warrington aforesaid, and extending thence south-eastward along the middle of the last-named lane (thereby following in part the last mentioned boundary) to the junction of the same lane with Battersby-lane and with Brick-street; and extending thence southward, along the middle of the last-named street to its junction with the street called or known as School Brow, with Fennel-street and with Cockhedge-lane; and extending thence, first southward, then north-westward, then again south-westward, along the middle of the last-named lane to the junction with Orford-street, and extending thence south-eastward along the middle of the last named street to its junction with Buttermarket-street aforesaid, and extending thence, in a direction generally south-westward along the middle of the last-named street to the first-described point upon the boundary which divides the said parish of Warrington from the consolidated chapelry of the Holy Trinity, Warrington aforesaid, where Buttermarket-street, Bridge-street, Sankey-street, and Horsemarket-street all meet as aforesaid, at which point the said imaginary line commenced."

ST. ANN'S CHURCH, WARRINGTON.

CHAPTER XVI.

On the 10th October, 1864, the Ecclesiastical Commissioners for England, in pursuance of the 6 and 7 Victoria, c. 37, by their scheme or order, in which after reciting that it had been made to appear to them that it would promote the interests of religion, that a particular part of the district of Saint Paul, Warrington, thereinafter mentioned and described (such part not then containing within its limits any consecrated church or chapel in use for the purpose of Divine worship) should be constituted a separate district for spiritual purposes; and also after reciting that by a deed of the 9th day of June, 1864, enrolled in Her Majesty's High Court of Chancery, a certain endowment of £303 had been provided for the minister of the district thereinafter recommended to be constituted, so soon as one should be appointed and licensed, and his successors ministers thereof; and also after stating that it appeared to the said Commissioners that with the consent of the Bishop of the diocese, all that part of the said district parish of Saint Paul, which was described in the schedule to the same order and scheme, should become and be constituted a separate district for spiritual purposes, and that the same should be named "The district of Saint Ann, Warrington"; and after also stating that on the 1st November, 1864, Her Majesty, by an Order in Council, having approved of the scheme, the district of Saint Ann, Warrington, was set out and described in the terms which have been already given in our account of Saint Paul's, in Warrington.

But even before the actual creation and endowment of the district of St. Ann had been completed, large and commodious schools for boys, girls, and infants, with suitable playgrounds, on a convenient site in Dannett-street, had been built and set out, and placed under Government inspection; and in these schools, which in the meantime, until a church should be built, were licensed for Divine worship by the Lord Bishop of Chester, the Church services were regularly held by the Reverend William James Melville, who, on the 16th November, 1864, received the Bishop's licence to officiate there as minister of the district.

Very soon after the formation of the district, a subscription was commenced for building a church for the district, on a piece of land, valued at £500, the gift of the Right Honourable Lord Winmarleigh (then Colonel Wilson-Patten), a great benefactor of Warrington, and a sufficient sum having been raised for that purpose, a church was built after the designs of Mr. Douglas, an architect at Chester. This church, which, with its towers, is built of moulded brick, is a good specimen to show how effective a building may be constructed out of that every day material. Its design and appearance remind the spectator of some of the quaint churches seen on the banks of the Rhine; and the late Thomas Robson, a good judge of art, used to speak very highly of his admiration of its exterior as a work of art. The interior of the church is divided into side aisles, the roof being of one span: the seats are all free and unappropriated, and all the members of the congregation, if they will, can see and hear the minister. The church, which had been erected at a cost of about £6,000, and had been furnished with an organ, was consecrated by the Bishop of Chester, on the 27th February, 1869.

CHAPTER XVII.

VICARS OF ST. ANN'S.

I.—The Reverend William James Melville, B.A., of St. John's College, Cambridge. Mr. Melville, who was the son of the Reverend William Rylance Melville, Vicar of Matlock, had for several years before his appointment to St. Ann's, been Curate to the Reverend Thomas Gardner, Vicar of Stanley, near Liverpool. On the consecration of the new Church of St. Ann's, Warrington, he was presented to it by the patron and licensed to it by the Lord Bishop on 27th February, 1869, and became the first Vicar of the new parish. Mr. Melville, who, during his curacy in the district, had given great attention to his duties, and had very nearly fallen a victim to a fever caught in assiduously ministering to the sick, was recommended to the Earl of Derby for a better piece of preferment; and within a very few months after his becoming Vicar of St. Ann's, his lordship presented him to the living of Holy Trinity, Ashton-in-Makerfield, upon which he resigned St. Ann's, and he is now Rector of the last-named place.

II.—The Reverend Henry Siddall, A.B., who was presented on Mr. Melville's cession of St. Ann's, in May, 1869, was of Clare College, Cambridge. He had before been one of the masters of King William's College in the Isle of Man, and was afterwards Curate of Orford, and second master of Boteler's Free Grammar School, in Warrington. In 1871, he was presented to the living of St. Thomas, in Ashton-in-Makerfield, of which place he is now the Vicar.

III.—The Reverend JOSEPH GORDON RICHARDS, B.A., of the University of Durham, who succeeded to St. Ann's on the cession of Mr. Siddall, and is the present Vicar, is the son of the Reverend W. Richards, M.A., late master of the Grammar School at Bradford, in Yorkshire.

ST. PETER'S MISSION DISTRICT.

CHAPTER XVIII.

THE Ecclesiastical Commissioners in the *Gazette* of the 13th November, 1874, announce that they have granted £50 a year to the Incumbent of St. Peter's District, in Warrington, payable 1st May and 1st November yearly; and the *Gazette* of the 20th November following contained a notification that the same Commissioners had assigned the following as the boundaries of the district of St. Peter at Warrington:—"All those two contiguous portions of the parish of Warrington and of the district parish of St. Paul's, Warrington, comprised within and bounded by an imaginary line commencing upon the boundary which divides the parish of Warrington from the consolidated chapelry of Holy Trinity at the point where Buttermarket-street, Bridge-street, Sankey-street, and Horsemarket-street all meet, and extending thence northward for a distance of ten chains or thereabouts, along the middle of the last-named street (thereby following in part the said boundary, and in part the boundary dividing the said parish of Warrington from the district parish of St. Paul in Warrington aforesaid) to the junction of the same street with Bewsey-street; and extending thence, from the last-mentioned boundary northwestward, for a distance of five chains, or thereabouts, along the middle of the last-named street, to its junction with Foundry-street, and extending thence northward, for a distance of three chains or thereabouts, along the middle of the last-named street to its junction with Dallam-lane; and extending thence northwestward, for a distance of nine chains or thereabouts, along the middle of the last-named lane to a point at the junction of the same lane with Tanner's-lane, upon the boundary

which divides the said district parish of St. Paul, Warrington, from the new parish of St. Ann, Warrington, in the county and diocese aforesaid; and extending thence, in a direction generally northeastward, along the last-mentioned boundary (thereby following the course of Tanner's-lane aforesaid, of Winwick-street, and of the street or road known as Pinner's-brow) to the point at the junction of the last-named street or road with Lythgoe's-lane, where the said boundary is joined by the boundary dividing the said district parish of Saint Paul, Warrington, from the parish of Warrington aforesaid, and extending thence southeastward, along the middle of the last-named lane (thereby following, in part the last-mentioned boundary) to the junction of the same lane with Battersby-lane and with Brick-street; and extending thence southward, along the middle of the last-named street to its junction with the street called or known as School-brow with Fennel-street, and with Cockhedge-lane; and extending thence, first southward, then northwestward, then again southwestward, along the middle of the last-named lane to the junction with Orford-street, and extending thence, southeastward, along the middle of the last-named street to its junction with Buttermarket-street aforesaid; and extending thence, in a direction generally southwestward, along the middle of the last-named street, to the first-described point upon the boundary which divides the said Parish of Warrington from the consolidated chapelry of the Holy Trinity, Warrington aforesaid, where Buttermarket Street, Bridge Street, Sankey Street, and Horsemarket Street all meet as aforesaid, at which point the said imaginary line commenced."

For some time before this notification the Reverend RICHARD RAVENSCROFT MOORE, M.A., had been ministering in the district intended to form the above district; but in 1870 he was presented to the vicarage of St. John the Evangelist, at Ravenhead, St. Helens, and was succeeded by

The Reverend MORITZ SCHÖNBERG, who was ministering in the district when the boundaries of the district were settled, and he is its present worthy minister.

HOLLINFARE CHURCH.

CHAPTER XIX.

THIS church, which is situated at Hollinsgreen, 6 or more miles from Warrington, and on the extreme boundary of the parish in the east, is the oldest chapel in any of the out townships of the parish. It was certainly founded before the 6th October, 12 Henry VII. 1496; for Hamon Massey, Esquire, then lord of the Manor of Rixton, by his will of that date directed that an honest priest should have a salary out of his lands to say mass, and do Divine service in the chapel of Hollinferry, lately by him edified and built (Sir Peter Leycester, liber, C.P. 293).

At Hollinsgreen an annual fair is usually held on the 12th May (which is St. Helen's day), and on this account it has been suggested that the saintess gives name to the place, and that the church is dedicated to her honour.

CHAPTER XX.

CHAPLAINS, CURATES AND VICARS OF HOLLINFARE.

I.—RICHARD MASSEY was apparently chaplain of Hollinfare in 1506; for in that year when Bartholomew Holcrofte, Thurston Tildesley, Henry Halsall, John Ashton, of Penketh, Hamon Bruche, Hamon Ashton, of Glazebrooke, Thomas Whitehall, Henry Yorescolles, and Henry Sale of Bedford, Sir Thomas le Boteler's tenants, paid relief, and did their homage to him as their liege lord, Hamon Bruche, esquire, Richard Massey and William Penketh, chaplains, were present to witness the ceremony (annals of the Lords of Warrington, Chet. So. 363).

II.—RANDLE WOODWARD was found to be officiating as chaplain of the chantry at Hollinfare, on 6th July, 18th Henry VIII. 1526 (Lanc. Chantries, Chet. So. 62). By his deed of 19th May, 18th Henry VIII. 1526, Richard Massey, esquire, of Rixton, with John Assheley, of Assheley, his trustee, enfeoffed Richard Warburton, Rector of one mediety of Lymm, and one Thomas Woodward of the next advowson of his chantry chapel of Hollinfare greene, in Glazebrooke, and by another deed of the same date William Massey, esquire, for the love he bore to his chaplain Randolph Woodward, and for his perfect living did give him the next avoidance of the said chantry; and again by another deed of the 6th July, in the same year, Richard Warburton and Thomas Woodward entered into a bond to present the said Randolph to the said chantry on the next avoidance. (From original charters at Hale Hall, Lancashire.)

III.—WILLIAM MASSEY, probably a younger son of the Rixton house, was priest of the Holynfare chantry in 26th Henry VIII. 1534, when the Valor Ecclesiasticus was taken, where we have the following record of Holynfare:—

Dioc. Cest. Com. Lancast. Decanatus Weryngton.
Cantaria apud Weryngton prædict. ex fundatione Thomæ Massey de Ryxton.
Willielmus Massey capellanus ib'm. valet in redd. et firmis, div's. terr. et tenementorum, ib'm. per annum, per sacr'm, dict. Willielmi C.s Inde in den's ijs annuatim distrib. inter pauperes pro animâ fundatoris, dict. Cant. xx.s Et. reman. clare iiijci x. ma inde, viii.s

On the 18th May, 30th Henry VIII. 1538, when William Massey, Esquire, of Rixton, made his will; he directed in it that he should be buried in Ryxton Chapel (the Hollynfare chantry). He bequeathed a heifer to the high altar at Weryngton, in recompence of all his tithes and other duties negligently forgotten. To his executors he bequeathed seven pounds to the use of a priest for two years to pray for his soul and all Christian souls. *To the chapel of the Holyne grene he gave one calf to mayntene God's service there.*—He willed that the parson of Warburton and his brother James should obtain the bills of Sir William Massey, priest, and Thomas Taylor, and reckon with them, and see that they be recompensed whatsoever he was behind with them. The testator's gift of a calf to the chapel at Holyne Greene seems but a small legacy to us, but smaller and more strange gifts then did not seem so to our ancestors in those simpler times. At Lorsch, in Germany, a variety of not dissimilar gifts were made to the religious house in that place, in whose records we read as follows:—

Mathildis dedit nobis vineam
Barba Laica dedit nobis mappam
Alheidis dedit vitulum.
Necrology of Lorsch.

And again, in the will of one Thomas Locwode, dated in 1465, we read:—

"Lego beatæ Mariæ de Kingsley vj.is viii.d ad emendam vaccam.

In 2 Ed. VI. 1548, when the chantries were to be dissolved, Sir William Massey, who was still the chantry priest, was found to be 34 years old, and his chantry, the "Holynfare Capella," was found to be of the value of £4 12s. 0d. per annum, and this sum was allowed to be charged for ever upon the revenues of the Duchy of Lancaster, on which it still continues to be charged, and from which it is paid yearly to the Vicar of Hollinfare by the Duchy officers. (Hist. Lanc., I., 493.)

IV.—RICHARD GARNET, the minister of Hollinfare, was of course not William Massey's successor, but he is the next whose name we find recorded. He was probably minister from about the year 1600, and his burial is recorded in the Warrington parish register on the 5th August, 1620, when he is expressly called minister of Hollinferry.

V.—HENRY ATHERTON, who is the next minister of Hollinfare of whom we have any notice, held the living at the time of the formation of the Lancashire Presbyterian classes, in 1646 (Hist. Lanc. II. 39). In 1650, whilst he was still serving the cure, an order was made to pay him £40 per annum out of the public sequestrations of West Derby hundred. Mr. Atherton was reported to be a man of good life and conversation; godly, painful, and well affected to the government; but it was alleged that he did not observe Thursday, 13th June, 1650, the day appointed by an ordinance of Parliament to be observed as a day of humiliation.*

In 1694, when there were parochial collections made for the suffering Protestants who had been driven from France in consequence of the revocation of the Edict of Nantes, promulgated a few years before, there were collections made in Warrington parish, which were as follows:—

Warrington	£5	2	6½
Burton Wood	0	8	4½
Woolston c. Poulton..	0	16	4½
Rixton c. Glazebrook (Hollinfare).. ..	0	6	10
Warrington Church	0	8	9
	£7	2	10½

* Gastrell's Notitia; Chetham So., 239.

VI. JOHN COLLIER is the next minister of whom we find mention at Hollinfare, where he seems to have been both minister and schoolmaster at the same time. Mr. Collier before coming to Hollinfare had officiated as "Mr. Jno. Collier, parson at Stretford," where an entry in the register of that parish of 17th December, 1706, alludes to him by that title. On the 1st November, 1708, and in other entries in the register about the same time, he is called "Minister of Stretford." On 30th April, 1710, he styles himself in the same register as "John Collier, curate of Eccles." (Bailey's Old Stretford, 1878, p. 41.) Very soon after this last entry, however, Mr. Collier must have come to Hollinfare. In 1712 when a terrier of Warrington parish was drawn up by the Rector, the reverend Samuel Shaw, it is stated that Hollin ferry, one of the parish chapels, was supplied by Mr. John Collier, and that it had an endowment of £4 12s. 0d. yearly, the benefit of some seats in the gallery, and also the interest of some money, and further that the rest of the maintenance was made up of contributions. In 1717, when another terrier was drawn up, Mr. John Collier was still curate, and the statement as to his maintenance is repeated. In the parish terrier of 1701 there seems to have been no curate at Hollinfare, for in it the Rector, Mr. Shaw, expressly states, that "Hollinfare is not supplied, but when I officiate there as king's preacher." Mr. Collier was the father of the celebrated Lancashire humorist Tim Bobbin; and to Mr. Shaw, the Rector, belongs the credit which Mr. Collier's son, "Tim Bobbin, ascribes to the Rector of Warrington, of having assisted his father and his family." "In the time of Queen Anne," says Tim Bobbin, "I was a boy and one of the nine children of a poor curate in Lancashire, whose stipend never amounted to £30 a year, and consequently the family must feel the iron teeth of penury with a witness. These indeed were sometimes blunted by the charitable disposition of the good Rector; so I, Tim Bobbin, lived as some other boys bid, content with water pottage and butter milk till I was between 13 and 14 years of age, when Providence began to smile upon me in my advance-

ment to a pair of Dutch looms, when I met with treacle to my pottage and sometimes a little in my butter milk or spread on my jannock." (Waugh's Village of Milnrow, 1851.) In 1725, while Mr. Collier was still officiating at Hollinfare, the then Rector of Warrington, Mr. Haddon, like his predecessor, was a kind friend to him. But in the same year being required to take upon him priest's orders, Mr. Collier appeared at Chester, and in June of the same year was there admitted to such orders. Towards the beginning of the last century many lay persons in our northern counties officiated in the smaller curacies in poor districts without being admitted to holy orders; but in the reign of George I. the bishops determined that this state of things ought no longer to continue: yet, in order that the change might be no hardship to those who were already serving in such cures, it was arranged that all such persons should be admitted to holy orders without undergoing any examination; and it was evidently in compliance with this arrangement that Mr. Collier was now admitted to the priesthood. In the year 1726, Mr. Collier had the misfortune to lose his wife who died and was buried at Hollinfare. Soon afterwards he had the misfortune to lose his sight, and he was then obliged to resign both his curacy and his school, which he had held together. If his own beautiful signature may be taken as a specimen of the writing he taught his pupils, it must have been their fault if they did not acquire a good hand. But one of his biographers records with pain that he "neither lived himself nor taught his celebrated son Tim Bobbin to live like the pupils of Père de la Salle and the Christian Brothers, but rather like the Otways, the Savages and the Chattertons." (Notitia Cest., Chet. So., part 2., 241.) Some of his family either remained for a time at Hollinfare or paid it an occasional visit; for one of his sons, "Joseph Collier," has engraved his name deep on a brick in the chapel wall with this date, "Jany. ye 19th, 1735." It may be that this records the date of the building of the unecclesiastical-looking structure, the present chapel at Hollinfare. The old registers of the

chapel from 1703 to 1723, which are well written and are tolerably well preserved, have been photographed, but they do not appear to have been ever signed by the officiating minister.

VII. The Reverend JAMES HARTLEY was appointed minister of Hollinfare, a cure which he held with the vicarage of Leigh, from about the year 1784 until his death in March, 1798, when his death is thus recorded in the Warrington parish register:—"March, 1798, James Hartley, vicar of Leigh, and minister of Hollins Green, died this year."

VIII. The Reverend WILLIAM WRIGHT, who had been curate at the Parish Church, succeeded Mr. Hartley at Hollinfare, but not at Leigh, and continued to hold the curacy until his death, on 20th March, 1829, having during the latter part of his incumbency incurred episcopal censure, and died under suspension from his clerical functions, a curate having been placed in sole charge of the church.

IX. The Reverend PETER STEELE DALE, who had been entered at Brazenose College, Oxford, was ordained in 1802. In 1813 he was appointed Curate in sole charge of Hollinfare, and on the death of Mr. Wright, in 1829, he was appointed to the living, the duties of which he sedulously fulfilled until his death, at the age of 90 years, in the year 1870. In his earlier years, and until age enfeebled him, Mr. Dale was known as a most zealous and active minister, and to the end of his long life he was esteemed and respected for his kind and truly Christian disposition. His pulpit ministrations were excellent, and in the impressive delivery of his sermons and the reading of the liturgy, he had few equals.

X. The Reverend GEORGE FARRAR ROBERTS, M.A., was appointed by the Reverend William Quekett, M.A., Rector of Warrington, to be vicar of Hollinfare, in 1871. Mr. Roberts, who was of Jesus College, Oxford, had been curate to the patron for a short time before his appointment. From time to time since the terrier of 1712, the living had been increased by grants from Queen Anne's bounty and otherwise, and a

parsonage house had been built for the minister, but the whole emoluments of the living do not now extend to £150 a year, so that the benefice may still rank with some of those rich livings which the Church is said to possess. Since Mr. Roberts was presented to Hollinfare, the Ecclesiastical Commissioners, by their order, which appears in the London Gazette, to have received Her Majesty's sanction on 17th March, 1874, erected the Ancient Chapelry of Hollinfare into a district chapelry of that name, containing the townships of Rixton and Glazebrook, in the former of which is situated the hamlet of Hollins Green, and the ancient chapelry has now a separate district, and has become almost a Parish.

BURTONWOOD CHAPEL.

CHAPTER XXI.

BURTONWOOD, though part of the parish of Warrington, was most inconveniently placed in respect to the Parish Church. In early times the people there must have found it less easy to resort to their own parish church than to frequent the church services either at Newton, where as early as the year 1285 Sir Robert Banastre, baron of Newton, had founded his chantry of Rokeden, or at Winwick, where Sir Gilbert de Haydock in 1330 had founded the chantry of the Holy Trinity of which the lords of Bradley, a hamlet in Burtonwood, afterwards became the patrons. Neither of these accommodations having been found sufficient to supply the spiritual needs of the people, it occurred to the mind of a Burtonwood landowner to carry out the wishes of Thomas Darbyshire, a benevolent deceased testator, to provide for the people a place of worship within their own township; and to accomplish this object he executed in the year 1605 a deed of which the following is a translation from the Latin original:—"To all to whom this present indenture shall come Thomas Bold, of Bold, in the county of Lancaster, esquire, sends health and greeting in the Lord. Know ye that I the aforesaid Thomas Bold for divers good causes and considerations me thereunto moving have given, granted, and by this my present writing have confirmed to Ralph Taylor, Nicholas Crofte, Thomas Crofte, William Rowlinson, Thomas Phipp, and George Cowpe, of Burtonwoode, in the said county, yeomen, a portion of my

land and hereditaments, part of the unimproved waste there, lying and being near the tenement of the aforesaid Thomas Phipp, in Burtonwood aforesaid, and containing in length forty yards, and in breadth twenty-four yards, be the same more or less as it is now divided and separated from the aforesaid waste with its appurtenances. To have and to hold the aforesaid portion of land and hereditaments with their appurtenances to the aforesaid Ralph Taylor, Nicholas Crofte, Thomas Crofte, William Rowlinson, Thomas Phipp, and George Cowpe, their heirs and assigns for ever to the use, confidence, intent, and purpose in a certain schedule to this present indented writing annexed expressed and declared and to no other use, intent, or purpose. To hold of the capital lords of the fee by the service theretofore due and of right accustomed, and also rendering to me, my heirs, and assigns the yearly rent of one penny of lawful English money on the feast of the nativity of St. John the Baptist for all demands, and I, the said Thomas Bold, and my heirs, the aforesaid portion of land and hereditaments, with their appurtenances, to the aforesaid Ralph Taylor, Nicholas Crofte, Thomas Crofte, William Rowlinson, Thomas Phipp, and George Cowpe, their heirs, and assigns, to the use, intents, and purposes in the aforesaid schedule mentioned and declared, will by these presents warrant and for ever defend against all men whomsoever. In testimony whereof the parties of both parts to these presents to this present charter indented have interchangeably set their seals. Dated the twenty-seventh day of September, in the third year of the reign of our sovereign Lord James, by the grace of God King of England, France, and Ireland, and of Scotland, the thirty ninth, 1605." On the back of the deed there is endorsed the following memorandum :— "Sealed and delivered upon the within named portion of land and livery and seisin thereof made, and the within named parties enfeoffed by the within named Thomas Bold in the presence of Ja. Pemberton, Thomas Dentonn, Tho. Dancaster, John Taylor, William Cowp, Richard Penketh, Nicholas Bate, Fra. Wilkinson." It may be observed in

passing that this deed is dated only five weeks and four days before the discovery of the gunpowder treason. The schedule referred to in the foregoing deed is as follows:—

"Know all men by these presents that I, the said Thomas Bold, as well for the consideration in the said deed of feoffment expressed as alsoe for the good will and affection, I beare that God may be the better served, divine service used and continued in Burtonwood, as mentioned in the said deed of feoffment as alsoe, that the younge people and children thereabouts maye be nourished in learninge according to the good meaning expressed in the testament and last will of Thomas Darbishire, deceased, as alsoe for divers other good causes and consideratione me at this tyme moveinge have made the said deed of feoffment whereunto this schedule indented is annexed, to the uses, trusts, and intents hereafter in this schedule expressed and declared. Wherefore I, the said Thomas Bold, doe nowe by these presents openlie publishe set forth and declare that the verie true intent and meaninge of the making of the said deed of feoffment and the execution thereupon to be had and made is and shall be that the said Raphe Taylor, Nicholas Crofte, Thomas Crofte, William Rowlinson, Thomas Phipp, and George Cowp, the feoffees named in the said deed of feoffment, shall presenttie after the execution of the same deed stand and be seised of the said portion of land and hereditaments mentioned in the same deed, and of every parcell thereof, with the appurtenancies to the only use and behoof of the said Raphe Taylor, Nicholas Crofte, Thomas Crofte, William Rowlinson, Thomas Phipp, and George Cowp, and of their heirs and assigns for ever. Nevertheless, upon truste and to the intent to performe the limitations, orders, directions, and true meaninge ensuinge, that is to saie, that the said Raphe Taylor, and his said co-feoffees named in the said deed of feoffment their heirs and assignes, and the survivor of them or some of them, in convenient tyme, shall erect or cause to be erected one chappell or house of praier in and upon the said lands mentioned in the said deed of feoffment, or upon some parte thereof, which from thence-

forth shall be called and named Burtonwood chappell, and shall likewise from tyme to tyme, and at all tymes after the erection or buildinge thereof, sufficientlie repaire and upholde the same, and also the said feoffees or the survivors of them, or the greatest number of them, then survivinge, their heirs and assignes, shall faithfullie and truelie, accordinge to the meaninge of the said Thomas Darbishire, expressed in his said testament, and last will, elect and choose lawfull and fitt persons to reade dyvine service and teach grammar schole at the said chappell, within convenient time after the same is erected, builded, and furnished for the same, and soe often as the same shall become voyde or bee without anie such incumbent or fitt person to reade dyvine service and teach grammar schole there for ever, and shall set downe and determyne of orders, directions, and rules for the government and orderinge of the said chappell and scole, and of such chaplyn, incumbent, or scholemaster from tyme to tyme as to the said feoffees and their heirs and assigns, or the greater number of them, shall be thoughte meete. And for the perfect assurance that the said portion of landes and hereditaments and other the premises expressed in the said deed of feoffment shall assuredly continue to the uses and purposes aforesaid. I, the said Thomas Bold, for the considerations beforesaid, and the yearlie rent reserved in the said deed of feoffment, doe for me and my heires, covenant and grant to and with the said Raphe Taylor, and the other his said co-feoffees and their heires, and assignes by these presents. That as well I, the said Thomas Bold, myne heires and assignes, as also every other person and persons nowe seised or hereafter to be seised of the said portion of landes and hereditaments with its appurtenances, whatsoever shall stand and be thereof and of everye parcell thereof seised to the uses, trusts, true intent, and meaninge before in these presents expressed and declared, and to none other use, meaninge, or purpose in any wyse. And likewise that all fynes, feoffaments, recoveries, and other conveyances and assurances whatsoever hereafter to be had, made, or suffered thereof by me, the said Thomas Bold, myne heires,

and assignes, or of anie of us, shall be to the uses, true intent, and meaninge aforesaid, and to none other use or intent in any wise. And, lastly, it is the mynd and full intent of me, the said Thomas Bold, and of the makinge hereof, that when anie of my said feoffees shall dye or departe the said towne of Burtonwood, to dwell elsewhere or be disabled in person for anie cause that then and in such case or cases, within one month after it shall be lawful for the residue of my said feoffees, then lyveinge in Burtonwood aforesaid (not disabled) to elect other honest person or persons of the said towne of Burtonwood to supplie the rooms of such defect for the government, order, and direction of the said chappell, chaplyn, and schollmaster; and alsoe that the survivors of my said feoffees, or the two laste and longest surviving of them, shall make feoffment or feoffments of the premises unto such other person or persons soe elected, or to be elected within Burtonwood aforesaid, to the number of sixe at the leaste who shall be governors and feoffees as aforesaid, and to their heirs and assignes for ever, to the uses and intents before said, and that such elections of persons and making of feoffments, when, and as offen as occasion shall require, be used and continued for ever, according to the true meaning of me, the said Thomas Bold; and of the good intention expressed in the said testament and last will of the said Thomas Darbishire, and noe otherwyse. In witness whereof, as well to this present schedule indented as alsoe to the said deed of feoffment hereunto annexed, I, the said Thomas Bold, have putt my hand and seale the daye and yeare in the saide deed mentioned.—THO. BOLD."

The chapel having been completed soon after the year 1605, no time was lost in supplying it with a minister to perform Divine service in it, and to conduct the school attached to it. Of the first minister and of those who followed him we shall give such an account as we have been able to find; but unhappily in some cases the account must consist of little more than their names.

CHAPTER XXII.

MINISTERS AND VICARS OF BURTONWOOD.

I. MR. THOMAS HINDLE, who was appointed about 1605, and whose name is met with as the first minister, had no chronicler to hand down his biography to later times, but he did his duties faithfully among his scattered flock, and in 1632 he died, and was buried at Winwick, on the 16th June, where the register expressly describes him as the minister of Burtonwood. (Winwick register.)

II. 1632. WILLIAM BAGALEY, who succeeded to the chapel on Mr. Hindle's death, is stated to have come in by the election of the inhabitants or the major part of them. In two years afterwards, namely, on 16th Dec., 1634, the chapel was consecrated by the Right Reverend John Lord Bishop of Chester, in the presence of Richard Bold, Esquire, Thomas Ireland, Esquire, of Bewsey, and divers other inhabitants of Burtonwood. Neither Bagaley's nor any other name appears for Burtonwood in 1646 amongst the ministers of the Lancashire classis. But in 1648, when Mr. Heyrick's harmonious consent was signed, Mr. Bagaley signed it and described himself as minister of Burtonwood. (Hist. Coll. Church of Manchester—397.) An old house, which was built in this year and is still standing at no great distance from the chapel, has upon it this inscription :—G.I.T.C.E.G.I.C.I., 1648. In 1650, when a plan was drawn up for dividing Warrington parish, Burtonwood Chapel was proposed to be made the centre of a new and separate parish, Mr. Bagaley is

stated to be weak and not qualified to teach, and that he constantly made marriages contrary to the directory and rules appointed by an order of Parliament, and he was soon removed by the independent party to make way for his successor.*

III. 1660. SAMUEL MATHER, M.A., son of the well-known Richard Mather, M.A., was born at Much Woolton. He accompanied his father, who was one of the Pilgrim fathers, to Amercia in 1635, and who in his memoirs gives this account of his journey to Bristol, where they embarked:—"We left Liverpool on the 15th April, reached Warrington the next day, and Bristol, on the 23rd, having had a healthy, safe, and prosperous journey all the way, taking but easy journeys because of the women and children. The party reached Boston after their voyage from Bristol on the 17th August, 1635." We do not know how soon the son returned to England, or whether or not he was Mr. Bagaley's immediate successor; but in 1660 he was officiating as the minister of Burtonwood. In 1662, however, he went out under the Bartholomew Act. This entry in the Warrington parish register relates to Mr. Mather's daughter:—"1662, June 26th. Buried Martha, the daughter of Mr. Mather, minister." A long memoir of Mr. Mather's father is given in Calamy's Nonconform. I., 415, and in the history of New England, IV., c. 2, p. 143.

IV. 1676. JOHN CHENEY, the minister of Burtonwood, on 23rd of January, 1676, held a public disputation with the Quakers at Arley Hall, near Blackrode, in Lancashire. He wrote a work called "A Skirmish with the Quakers," and another work called "A Warning to Souls," both of which are mentioned in the writings of Roger Haydock. (Dr. Kendrick's Warrington Worthies).

V. 1680. JOHN HEAPIE is mentioned as minister of Burtonwood in this year. (Warrington register.) He was minister at the passing of the Toleration Act, and probably

* Wood's Athenæ, Calamy's Nonconform. II. 355; Hist. Lanc. IV., 812; Parl. Inq. Lambeth Library.

also when the following certificate was obtained two years later for licensing another place of worship in Burtonwood: —"20th July, 1690. These are to certify those whom it may concerne that the house of Peter Gaskell, of Burtonwood, in this county, now certifyed to this Court for a meeting place for a congregation of Protestants dissenting from the Church of England for the exercise of their religious worship is (pursuant to a late Act of Parliament in that case made and provided) recorded at this present Quarter Sessions. Given under my hand in open Court of Quarter Sessions, at Ormskirke, the day and year above written. ROGER KENYON. Clerk of the Peace."

VI. WILLIAM SUMNER was the next minister who succeeded Mr. Heapie at Burtonwood. The exact date when he came to the living is not known, but he was probably minister before 1694, when there was a collection made for the distressed Protestants driven from France by the revocation of the edict of Nantes in 1685. Collections were ordered to be made for this purpose soon after the edict was revoked, and when they were first ordered Dr. Burgess objected to Archbishop Tillotson's giving orders for them, but the Archbishop silenced him by saying, "Oh, Doctor, Doctor, charity is above creeds," and the collections were accordingly made by which a very large sum was raised for the succour of this deserving people. There may have been previous collections made for them at Warrington before 1694, but in that year the sums raised were as follows:—

Money collected by briefs for the French Protestants in the parish of Warrington:—

	£	s.	d.
Warrington	5	2	5½
Burtonwood		8	4½
Woolston		16	4½
Rixton with Glazebrook		6	10

In 1700 this entry appears in the parish books. For making up of the proportion of £5. 3s. 4d. to Burtonwood, Mr. S. Borron is to pay 4d. for a Church ley for meadowing in Arpley, and Mr. Earl 8d., a Church ley for Mount

Hill (the present St. Elfin's) to the churchwardens of Burtonwood, that is, land lying in Warrington was to contribute part to the churchrate of Burtonwood. For some reason, probably because the lord of the manor, before he removed to Bewsey, had had his seat upon the Mount Hill, it continued to be considered part of Burtonwood. Another regulation in the same book was that the churchwarden was to charge nothing for drawing or making his accounts if he could write, which though not intended was in fact giving an advantage to the illiterate over the literate. On the 27th May, 1701, when the second terrier of Warrington was drawn up we have in it this notice of Burtonwood: "There are two chappells in our parish, Hollinfare and Burtonwood. Hollinfare is not supplied, but when I (Mr. Shaw) officiate as king's preacher because it hath now no endowment, the £4 12s. which used to be paid out of the duchy, having for some years been discontinued, Burtonwood is supplied by Mr. William Sumner, who receives £4 from the endowment of the chappell and the rest of his maintenance depends upon contributions." Mr. Sumner, who was probably of a respectable family of the neighbourhood, continued to officiate at Burtonwood for some ten or twelve years in all.

VII. JAMES BANKS, who next succeeded to this small benefice, occurs in the terrier of Warrington parish drawn up on the 22nd July, 1712, and the entry in it is as follows:—"There are two chapells in our parish, Hollinferry and Burtonwood. Hollinferry is supplied by Mr. John Collier (the father of the celebrated humourist Tim Bobbin), and hath the endowment of £4 12s., the benefit of seats in the gallery and some interest money and the rest of the money is made up of contributions. Mr. James Banks at present supplies Burtonwood, and is to receive £4 yearly from the endowment of the chapell, and the rest of his maintenance is made up of contributions." And on the 24th May, 1717, the same entry is repeated almost *totidem verbis*, Mr. James Banks being still minister.

VIII. ROBERT CHAPMAN, the next minister, who perhaps was not Mr. Banks' immediate successor we have

failed to find any account except that he resigned the living in 1757. (The episcopal registry at Chester.)

IX. MR. KIRBY was the next minister of Burtonwood, and of him also we have been unable to obtain any particulars. He probably held the living until 1790.

X. JAMES CAWLEY, M.A., was the next minister, who probably took the living from a love of the work, and for the sake of the flock, and not their fleece. He was the son of Mr. William Cawley, the head of a respectable family at Dallam, in Burtonwood. He entered the Manchester Grammar School on 3rd March, 1775, where he greatly distinguished himself, and in 1782 obtained a school exhibition to Brazenose College, Oxford. On 26th January, 1786, he succeeded to a Hulmean exhibition, and was afterwards elected a Fellow of his College. He had graduated B.A. 26th January, 1786, and M.A. 23rd October, 1788. On taking his Fellowship he entered into holy orders, and though he refused a lucrative College living he took charge of the small church of Burtonwood, where if he had had no other means he might have wanted bread. He resigned his Fellowship in 1797, but he continued to hold the church of Burtonwood until about 1808. He maintained through life the character of an amiable and excellent man; he was a man of very unobtrusive and retiring habits, and to the last he declined to take any better benefice than Burtonwood. About 1808 he retired to Runcorn Heath, where he devoted himself to the education of his children, taking a great interest in all works of charity, and there he died about 1830. He left two sons, James, who died leaving a son, who took holy orders; and William, who is believed to be still living. (Manchester School Register, Chet. So., vol. i. 213, 14.)

XI. ROBERT BARLOW, who about the year 1808 succeeded Mr. Cawley as minister of Burtonwood, was at the same time appointed master of the Free Grammar School at Winwick. Mr. Barlow was remarkable for his beautiful reading and for the effective manner in which he delivered his sermons, which led to his often being selected to preach charity and other sermons on public occasions.

In 1808, he preached and afterwards printed a sermon at Manchester, on the proneness of a philosophizing spirit to embrace error, with remarks on Mr. Lancaster's system of education. In conducting his school at Winwick, Mr, Barlow was not an Orbilius like his predecessor there, and when he died this earned for him the character of Benignus in the epitaph written upon him by one of his former pupils. In 1822 he resigned both Burtonwood and his school, and accepted the living of Lower Peover, in Cheshire, where he died on the 23rd January, 1823, and a marble tablet to mark the place of his remains was set up in that church by his pupils. The Winwick register records the birth of Robert John, son of Robert and Catherine Barlow, on 19th Jan., 1819, and of William, son of the same, in 1821.

XII. JOHN WILLIAMSON succeeded Mr. Barlow both in the living of Burtonwood and the school. In 1828, when the Charity Commissioners had the school under their notice, he drew upon himself their severe but just animadversions for his neglect of the school. (Report on Lancashire Charities, pp. 196, 972.) He died about the year 1828, at Southport, where he had for some time resided.

XIII. WILLIAM GARNETT THOMAS, M.A., who succeeded Mr. Williamson, was a native of the West Indies. He was entered at Trinity College, Cambridge, where he took his M.A. degree in 1822, and in 1829 he accepted the living of Burtonwood, and soon afterwards came to reside in the parish. Leaving to others more ambitious than himself who graduated at the same time and obtained higher positions, he lived contented with the parish work he loved and in which he was interested. He resided constantly among his people, lived peaceably with all men, and except on errands of benevolence or charity was rarely or never absent from his place. When he first took the cure, Burtonwood was a less populous and a more rural place than it is now; but he sought no change, and to him might be applied the poet's words:—

> Remote from towns he ran his godly race,
> Nor e'er had changed nor wished to change his place.

After serving the cure for 45 years, Mr. Thomas resigned Burtonwood in 1874, and to the regret of his flock retired to live with his friends.

XIV. WILLIAM WILSON, the present worthy Vicar, who was appointed in 1876.

PADGATE CHURCH.

CHAPTER XXIII.

In the year 1838, after a sufficient sum had been collected by a private subscription set on foot by the Honourable Mrs. Hornby and her daughters, the church of Padgate was built in the township of Poulton with Fearnhead. The representation made to the Bishop by the Honourable and Reverend Horace Powys, the then Rector of Warrington, stated that the inhabitants of the township of Woolston and Martinscroft and Poulton-with-Fearnhead and the hamlet of Orford respectively, situated in the parish of Warrington, were in want of a convenient church for public worship, and that a new church had been lately erected on a piece of ground situate in Poulton-with-Fearnhead, which by an indenture of the 9th day of March, 1837, had been duly conveyed to the said Horace Powys and John Greenall, esquire, and the residue of such land had been enclosed as a cemetery for the burial of the dead, that the said church had been finished and prepared for Divine service, and also that the said Horace Powys had signified his intention of endowing the said church with the pew rents, and that the said townships of Woolston-with-Martinscroft and Poulton-with-Fearnhead and the hamlet of Orford should be assigned as a district to such church. And acting upon this representation, and on Mr. Powys's petition, his Lordship the Bishop, on the 26th September, 1838, did dedicate the said building for public

worship in Padgate by the name of Christ Church; and did set apart the ground attached thereto as a place for the burial of the dead, and did also decree that the maintenance of the minister of the said church, the appointment of wardens and other officers, and the regulation of pews and pew rents, should be in accordance with the rules laid down in the schedule attached to that his Lordship's sentence.

The schedule referred to declared—1. That the before-named townships and hamlet should be assigned as a district to the church. 2. That the Rector of Warrington for the time being should be the patron. 3. That Robert Hatton and Joseph Newton should be the first wardens. 4. That two fit persons should be appointed yearly at Easter to act as churchwardens, one to be chosen by the minister for the time being, the other by the renters of the pews in such church. 5. That the churchwardens so elected should appear and be admitted according to law. 6. That they should receive the rents of the pews and execute all lawful acts, matters, and things necessary for and concerning the repairs, management, and good order to be kept and observed in the said church, and if necessary should continue to hold their office until others should be appointed in their stead. 7. That the pews numbered one and twenty-three in the plan of the church should be set apart for the minister for the time being, and the pew numbered twenty-four should be set apart for the churchwardens. 8. That the seats on the said plan marked as free should be set apart for the poor without any assessment thereon, or should be let to them at such low rents as the Bishop might from time to time direct. 9. That all the other pews should be charged with no higher rents than the sums set opposite to the numbers marked upon the same in the schedule thereof. 10. That out of the said pew rents the churchwardens should retain the yearly sum of two pounds ten shillings as a repair fund, and another yearly sum of five pounds for the salaries of the clerk and other officers, and should pay all the remainder to the minister for the time being. 11. That the minister and wardens should keep a register of the

christenings and marriages in the said church, and of the burials in the churchyard, and should, upon the request of the Rector of Warrington for the time being, furnish him with a correct copy thereof, in order that the same might be entered in the parish register. 12. That all fees for marriages, churchings, and other ecclesiastical services should be paid to the minister, clerk, and sexton thereof in the usual proportions. 13. That two shillings should be paid yearly for synodals, and three shillings for procurations at every triennial visitation.

The schedule of seat rents so often referred to in the sentence of consecration of the Church contains the number of the seats and the amount of the several rents placed upon each; but the schedule of the rents was much longer than their amount was large, for the gross total was only £50. This, it was felt, was but an inadequate endowment, and it was therefore soon afterwards supplemented by the grant of a charge of £40 a year, to be issuing out of the tithes of the Parish of Warrington. It was hoped that the patron and the then Rector of Warrington might have seen their way, instead of charging the living of Warrington with the above annual sum of forty pounds, to give up to the new district, which relieved the Rector of Warrington of the oversight of a large number of his people, the rent-charge of the small tithes of the townships of Poulton-with-Fearnhead and Woolston-with-Martinscroft, amounting after the commutation to £150 a year; and which tithes until the commutation had produced but a small sum to the rector. As it is, the present endowment is not commensurate with the extent of the district or the duties of the incumbents or vicars, none of whom, except the present worthy vicar, as will appear from the subjoined list, have occupied the place very long.

CHAPTER XXIV.

MINISTERS AND VICARS OF PADGATE.

I. THE REVEREND J. POWER, who had been curate at the Parish Church of Warrington, was appointed upon the consecration of the church and was its first minister. He entered a baptism in the register on the 9th Dec., 1838, which was the first entry made there. In Mr. Power's time a small part of the land which had been purchased for Church purposes, and which remained over after the appropriation of such part as was purchased for the church and churchyard, was assigned towards increasing the living, which was thus augmented by about ten pounds a year. In his time also preparation was made for building upon another part of the same land a parsonage house, but before much progress had been made towards this object, Mr. Power resigned the living in 1839. In the meantime, however, he had exerted himself to build the present Padgate School, which was finished in 1839. Mr. Power died not long after, it is believed on a sea voyage.

II. The REVEREND HENRY BRANCKER, M.A., a native of Liverpool, where his family had long and deservedly held a high place in that great mercantile community, who succeeded Mr. Power about the year 1840, on Mr. Power's resigning the living, interested himself in forwarding the building of the parsonage house. A subscription having been raised for the purpose, the then Rector of Warrington, the Honourable and Reverend Horace Powys, who had a taste for architecture, took a warm interest in the matter. He either designed or

procured the design of a handsome gabled parsonage house, and from this design the present house at Padgate was built in 1842. Mr. Brancker saw the house finished, and continued to hold the living for about two or three years, when he accepted another small living near Wolverton, from which, in 1857, he removed to the living of Thursley, in Surrey, which he still continues to hold, and which, according to the "Clergy List" is worth only £85 a year, to which even the living of Padgate appears to advantage.

III. The REVEREND CHARLES BEDFORD, A.B., who succeeded on Mr. Brancker's resigning the living, continued at Padgate until the year 1852, when he removed to Allesley, near Coventry, where he has established a school for the education of young gentlemen, which has been very successful.

IV. The REVEREND ARTHUR ALEXANDER BRIDGMAN, A.B., of the University of Cambridge, the present worthy Vicar, succeeded Mr. Bedford in the living of Padgate, in 1852. Mr. Bridgman served as naval instructor on board the fleet, and in that capacity was at the bombardment of Acre in 1840, when that fortress was bombarded, and compelled to surrender, for which the officers, of whom Mr. Bridgman was one, had the honour to receive medals. Mr. Bridgman has established a good elementary school in Padgate, which is yearly inspected by Her Majesty's Inspector of Schools, and continues to obtain satisfactory reports. The neighbourhood is fast increasing in population, and the schools will soon have to be enlarged and a schoolhouse built for the teacher.

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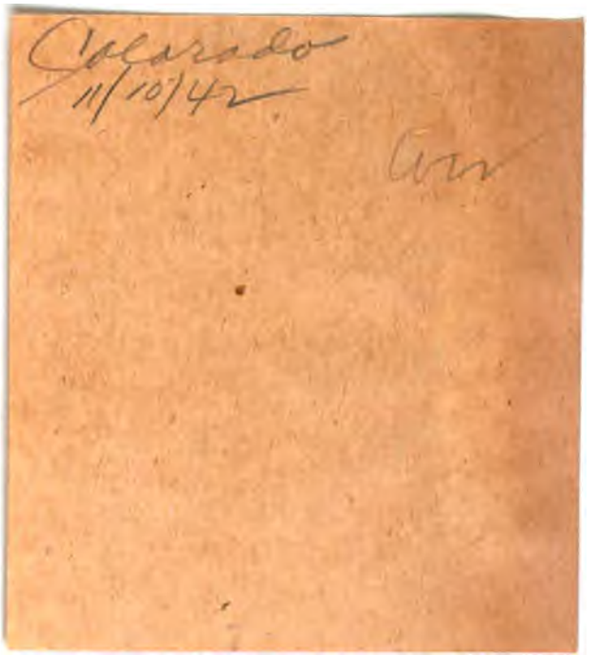
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